

The SWORD of the LORD

Edited by JOHN R. RICE.

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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"To Hell and Back"

By Rev. Jack Hyles

Pastor, Miller Road Baptist Church, Garland, Texas

Recently Hollywood came out with a movie entitled, "To Hell and Back." Now, I am not one who believes that a Christian should ever attend a movie, but I was captured by the title of this particular picture. It seems that some war hero was having his life story given, and that he was implying that the battlefields of World War II were comparable to Hell; consequently, he had been to Hell and back.

Certainly the horrors of war were awful. A friend of mine said his buddy died with his head in his lap. I am sure that the cries of dying people and shells blasting all around you, the smell of burning flesh, and the fear of death itself, is as near to Hell as a person will ever get in this life. However, with all of this tragedy, it cannot compare with the fires and suffering of an eternal Hell without God. With this background, let us use for this message the subject, "To Hell and Back."

It seems to me that one of the greatest needs of the modern pulpit is a deeper realization and a greater emphasis on the subject of Hell. There are those who are trying to disprove its existence or to aircondition it, and many of those are pastors of large churches. If I did not believe in a Hell I would quit preaching, if I did not believe in a burning Hell I would not publish a single newspaper again, or broadcast another radio message; I would not make another visit. If I did not believe in a burning Hell I would not try to win another soul to Jesus; if I did not believe in a burning Hell I would get in some lucrative place and make all the money I could, retire young and spend the rest of



Rev. Jack Hyles

my life lying in a hammock sipping lemonade. I believe that every preacher of the Gospel who fails to continually warn people about the wrath of God and a burning Hell will stand someday either before the judgment seat or the great

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THE BIBLE; "The Unchanging Evangelical Volume"

(Intended as an answer to the CHRISTIAN LIFE article, March, 1956)

"Is Evangelical Theology Changing?"

By Dr. Richard V. Clearwaters

Dean, Northwestern Seminary, Minneapolis, Minnesota

This whole article in March, 1956 *Christian Life* magazine is predicated by the proposition that the former evangelical theology based on fundamentalism has been supplanted by a new evangelical theology based on the imperative of Jesus, "Ye must be born again." According to the article fundamentalism had a watchword, "Ye should earnestly contend for the faith," which is described in such Bible doctrines as "the inspiration of the Scriptures, the deity of Christ, the virgin birth, the atonement, the resurrection."

We never desired in our life to be more fair and more plain as we address ourselves to this answer.

John Calvin, in *Institute of the Christian Religion*, warned that wrong emphasis on the second Person of the Trinity leads to humanism but a wrong emphasis on the third Person of the Trinity leads to a type of Christianity based on human experience instead of being based on the doctrines of the Word of God. We point out first of all this danger in the so-called change: namely, fundamentalism was based as we have said in the outstanding doctrines of the Word of God and provided the old evangelicalism. Now we are invited to share the spirit of a new evangelicalism based on human experience, "Ye must be born again," which cannot take the place of the

doctrines of the Word of God. It is really reducing from a doctrinal position to one of human experience; the old position had a body of Bible doctrine and the new position based and centered in human experience decries doctrine.

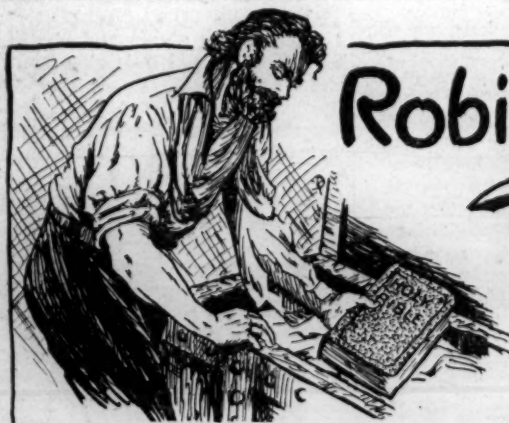
Strange as the implication is, the article which openly discredits fundamentalism almost flippantly indicts the fundamentalists. Why do not these teachers of the new evangelical theology discredit science when a scientist like Einstein denies the existence of the personal God of the Bible and dies in his unbelief? Is it not strange that these teachers still like to worship at the shrine of science, which is "ever learning, and never able to come to the knowledge of the truth" and yet the scientists in many instances disregard and even mock the Bible as a divine



Dr. Richard V. Clearwaters

and exclusive revelation. We can all truthfully say without fear of contradiction that science is "ever learning, and never able to come to the knowledge of the truth!" (II Tim. 3:7). We mean by "the truth" that exclusive revelation which is spiritual, given by God and found only in the Bible; and cannot be found in the test tube, under the microscope or before the sweep of the telescope.

The third point of our introduction (Continued on page 2)



Robinson Crusoe's Text

By F. W. Boreham

Australian Baptist minister past 80 years of age

Defoe's Famous Fictional Character Finds a Scripture in Time of Trouble

During the years that Robinson Crusoe spent upon the island, his most distinguished visitor was a text. Three times it came knocking at the door of his hut, and at the door of his heart. It came to him as his doctor in the day of sore sickness; it came as his minister when his soul was in darkness and distress; and it came as his deliverer in the hour of his most extreme peril.

Nine months after the shipwreck Crusoe was overtaken by a violent fever. His situation filled him with alarm, for he had no one to advise him, no one to help him, no one to care whether he lived or died. The prospect of death filled him with ungovernable terror.

"Suddenly," he says, "it occurred to my thought that the Brazilians take no physic but tobacco for all their distempers, and I remembered that I had a roll of tobacco in one of the chests that I had saved from the wreck. I

went, directed by Heaven no doubt; for in this chest I found a cure both for soul and body. I opened the chest and found the tobacco that I was looking for; and I also found a Bible which, up to this time, I had found neither leisure nor inclination to look into.

"I took up the Bible and began to read. Having opened the book casually, the first words that occurred to me were these: 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.'"

"The words were very apt to my case. They made a great impression upon me and I mused upon them very often. I left my lamp burning in the cave lest I should want anything in the night, and went to bed. But before I lay down I did what I never had done in all my life—I knelt down and prayed. I asked God to fulfil the promise to me that if I called upon Him in the day of trouble He would deliver me."

Those who have been similarly

situated know what such prayers are worth. "When the Devil was sick the Devil a saint would be." Crusoe's prayer was the child of his terror. He was prepared to snatch anything which might stand between him and a lonely death. When he called for deliverance, he meant deliverance from sickness and solitude; but it was not of that deliverance that the text had come to speak. When, therefore, the crisis had passed, the text repeated its visit. It came to him in time of health.

"Now," says Crusoe, "I began to construe the words that I had read—'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me'—in a different sense from what I had done before. For then I had no notion of any deliverance but my deliverance from the captivity I was in. But now I learned to take it in another sense. Now I looked back upon my past life with such horror, and my sins appeared so dreadful, that my soul sought

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The Most Important Fact in the World

By Dr. James M. Gray

Late President, Moody Bible Institute, Chicago, Ill.

"Christ hath redeemed us from the curse of the law, being made a curse for us; . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. 3:13, 14.

We have here a declaration of the most important fact in the world—"Christ hath redeemed us from the curse of the law."

What law? The Ten Commandments? Yes, and every other commandment written in the Scriptures, which dispensationally belongs to us to keep. And not only the commandments written in the Scriptures, but those inscribed on the fleshly tables of our heart as well. The law of conscience as well as the law of Holy Writ.

"Christ hath redeemed us from the curse of the law." Curse means penalty, and it is penalty which gives significance to law. Where there is no penalty there is no law.

And what is the curse of the law from which Christ hath redeemed us? The Scriptures answer: "The wages of sin is death" (Rom. 6:23), "The soul that sinneth it shall die" (Ezek. 18:20). Nor is this death merely the dissolution of the

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Dr. James M. Gray

Youth's Corner

The Editor Answers
Young People's
Questions

What is your estimate of the Oral Roberts healing campaigns?

Of course I thank God for every man who wins souls. And from all I learn Oral Roberts does win souls. At the same time there are some very serious limitations to his ministry, I think, which means that one ought to think carefully before taking part in it or supporting it.

I believe it is unscriptural for people to put healing in a more important place than salvation. I believe that in Bible times in the ministry of Paul and Peter and the other apostles and preachers, healing was only incidental and occasional, and not the regular thing.

I believe that God does heal the sick. I believe that He often heals the sick in answer to prayer, and sometimes when doctors and medicines have failed. I personally have had the great joy of seeing God raise my father up who was expected to die, of seeing my daughter healed in one day when she had a very bad fever of 105 with diphtheria, of seeing a woman given up to die with tuberculosis completely healed in answer to prayer when there was no human expectation of healing. I never discourage people from praying for the sick. I believe we have a perfect right to pray for the sick.

However, the Bible never promises that all sick people can get well or ought to get well. Healing is in the atonement, it is true, just like the resurrection of our bodies is in the atonement. But that perfect and complete healing of the body must wait until the resurrection. That will be the completion of our salvation. At present all healing is temporary, for those who are healed later die. To teach people that it is always God's will to heal the sick is a false doctrine.

It sometimes engenders false hope. It sometimes leads people to a terrible bitterness and rebellion when they find that God does not heal them. Sometimes it leads people to claim healing which they do not have. Sometimes it leads them to stop medicines which would save their lives and then they die prematurely. To teach people that it is always God's will to heal the sick, and that it is their own fault if they do not trust Him for healing, is contrary to the Bible and does great harm.

I believe that the great multitude of people who go forward for healing in healing campaigns are not genuinely healed. Some, I think, may have faith in God and

The Bible; "Unchanging . . . Volume"

(Continued from page 1)

tion cites the Pietistic attitude of these leaders of the new evangelical theology in that they shy away from the fundamentalists' watchword, "Ye should earnestly contend for the faith." This is the very essence of Pietism, a theology based on human experience beginning in Germany in the latter part of the seventeenth century and may have come to us by importation from such nationalisms through Moravians, Methodism, Lutheranism, Evangelical Free or Mission Covenant, though they may be one or more generations removed. One encyclopedia defines Pietism in this manner, "Pietism may be regarded as an exaltation of the importance of religious feeling and of the practical part of religion, with a corresponding depreciation of doctrinal differences and of outward ecclesiastical arrangements." Our church histories help us at this point in saying that Johann Arndt (1555-1621), Johann Valentine Andreae (1586-1654), both Lutherans, and Johannes Coccejus (1603-1669), a Calvinist, may be regarded as forerunners of Pietism. But its full development is to be ascribed to Philipp Jacob Spener and his friends and disciples, particularly

may, in God's mercy, be healed. Many, I know, are not. A great deal of fraud is perpetrated. The healing evangelists often select some that seem easy cases and reject others. Perhaps all these healing evangelists do.

Nearly all these healing evangelists do privately go to a doctor themselves for treatment when necessary, though they sometimes teach others to depend solely on the Lord without doctors and medicine. These healing evangelists themselves get sick, need to wear glasses, get gray headed, and eventually die, just as other people do.

I believe that Oral Roberts commercializes healing campaigns. I believe that he uses healings to get crowds and to get money. I believe that the tendency of his campaigns will bring Christianity in disrepute, to make people mock, and to discredit real Bible kind of evangelism, true to the Scriptures.

I am not against healing, but I am against putting healing in the more important place than the salvation of sinners. I believe that people who feel led to pray for the sick should follow the Bible injunction to "call for the elders of the church" and let them pray over them. But I do not think it should be made a public spectacle to the glory and financial prosperity of the evangelist.

I do not say that Oral Roberts is unsaved, or that he is insincere. I think his methods are wrong. I rejoice in every soul that is saved under his ministry, though I do not endorse his methods as far as healing is concerned and as far as some doctrines he preaches are concerned.

the Leipzig Docents Paul Anton, J. K. Schade, and August Hermann Francke.

We would like to point out three things as a warning in Pietism: first, it is based in human experience instead of the doctrines of the Word of God; in the second place, as our quotation shows, it depreciates doctrinal differences, and in the third place, it depreciates outward ecclesiastical arrangements. How true this is of these new minds and new faces presented in this article, found in some of these evangelical schools. In February 1956 *Eternity* magazine, Rev. Grounds makes this jibe at "sectarianism." "A thorough going evangelical realizes that with unfortunate frequency protestant orthodoxy has degenerated into a rabid sectarianism which furnished many recruits for the lunatic fringe of religion." There is barely one adjective, "rabid," in this sentence between Rev. Grounds and his bread and butter coming from sectarian Conservative Baptists. The third weakness of these teachers is very obvious as we find many of them in interdenominational places but none of them as recognized leaders in their own denominations.

A. H. Newman, *A Manual of Church History*, Volume II, page 531 also attaches certain doctrinal deflections to Pietism common to these teachers of the changing evangelicalism. Newman states that Spener's volume, *Hope of Better Times in the Future* (1693), "does not look forward to a catastrophic destruction of the present order and the sudden dawning of an age of triumphant righteousness under the rule of the reappearing Christ, but only to the diminution of sin and evil. He does not regard Christ's millennial government as visible, but regards the Saviour's reign as chiefly the result of the labors of regenerate men for their own sanctification and that of others (Dorner)." This group of the new evangelicalism are most ardent explainers (if not explainers away) of the Second Coming of which the Fundamentalists were such ardent proclaimers.

New Testament Christianity Involves Controversy

We are perhaps all agreed that we want to preserve historical New Testament Christianity. Professor Edgar J. Goodspeed, then of Chicago University, under whom I earned a graduate degree, makes the following statement in the introduction of his book, *The Story of the New Testament* (1916): "It may be helpful to conceive the writings of the New Testament as grouped about four notable events or movements: The Greek mission, that is, the evangelization of the Gentile world; the fall of Jerusalem; the persecution of Domitian; and the rise of the early sects. The New Testament shows us the church first deep in its missionary enterprise, then seeking a religious explanation of contemporary history, then bracing itself in the face of persecution, then plunged into controversy over its own beliefs." If the New Testament church had been Pietistic and fully allgied to "controversy" they would have been afraid of the watchword that the new evangelical theology is afraid of, "Ye should earnestly contend for the faith."

No doubt the New Testament apostles could have found a common denominator broad enough to have avoided the "controversy" and continued to have fellowship with the heretics but they would have lost the saving message of the Gospel. Should this have been true we would not today have about fifty per cent of our New Testament which is of a polemical nature which Webster's Dictionary describes as "pertaining to, or involving in controversy." In this we must face, then, the fact that some of these teachers of the New Evangelical Theology are trying to hold to the Christ of Christianity without holding to the Christianity of Christ; they are trying to hold to the New Testament of Christianity without the Christianity of the New Testament. Some of these leaders have attained or are in pursuit of high degrees, but they seem

Read Dr. Clearwaters!

Don't miss the article, "THE BIBLE—The Evangelical Volume," in this issue, by Dr. Richard V. Clearwaters, dean of the seminary, Northwestern College, Minneapolis, and pastor of the Fourth Baptist Church.

In the March issue of *Christian Life* magazine was an unsigned article, "Is Evangelical Theology Changing?" It was a disturbing article in several ways. First, it seemed to be a rather amateurish and slapdash way of handling a serious subject. Second, the viewpoint of any such question ought to disturb any true Christian. How could evangelical theology change? Evangelical theology is based upon the Bible, the unchanging, all-authoritative Word of God. And the Bible does not change, so true evangelical theology cannot change. The writer in *Christian Life* magazine has some way missed the point in supposing that evangelical theology changes with the opinions of men or the religious fad of the moment. And third, the article was disturbing because it showed very strong evidences of Neo-orthodox influence and of compromise on the great truths of the evangelical faith.

That article in *Christian Life* magazine represents the viewpoint of the young self-styled "intellectuals," sneering at the old-time defenders of the faith like W. B. Riley, William Jennings Bryan, Dr. H. A. Ironside, Dr. Harry Rimmer, etc. It represents a new generation, untried, largely unrecog-

to be somewhat lacking in analytical powers, consistency, and the application of the most elemental laws of logic.

Modernists Know a Profound Clash Is Inevitable Between the Historic Faith and Liberalism

This has been a lengthy introduction but we cannot do better than quote the *Christian Century* (a recognized mouthpiece for liberal theology) article of January 3, 1924, which reads as follows:

"Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for further generations."

"There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday but it cannot bind these worlds together."

"The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists."

"Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."

To bring this quotation, which is over thirty years old, up to date we need only study the consequent history of MODERNISM which became LIBERALISM which in recent years has become NEO-ORTHODOXY. We must, therefore, substitute the term Neo-Orthodoxy for the term Modernism. We cannot here develop the "existential" and "space-time" aspects of Neo-Orthodoxy but simply declare that it bogs down in, and is based too largely upon human experience, as was Pietism. The Bible, "the truth," and the "Word of God" are all synonymous, in the inspired Scriptures. When Paul, by inspiration, gave us the greatest treatise ever formulated on the resurrection of the body (I Corinthians 15), in an EXCLUSIVE REVELATION which spanned the time-space bridge of human experience, he assumed no limitations. The treat-

nized in their own denomination, not yet proven leaders in Christian life and work and soul winning, yet hoping to be; a left-wing fringe, influenced by Neo-orthodoxy, and trying so hard to be popular with liberals as well as conservatives. They try to gain favor by criticizing fundamentalists.

That article, disturbing to proven Christian leaders and proven evangelical theologians, needed to be answered. Leaders in at least four of the best Christian schools in America have been distressed by the careless statements, by the eagerness to please modernists, by the light handling of sacred and important themes in the *Christian Life* article. So we are glad to present the tremendous article, "THE BIBLE—The Evangelical Volume," by Dr. Richard V. Clearwaters.

Dr. Clearwaters has five earned degrees, from Kalamazoo College, Northern Baptist Seminary, and the University of Chicago. In addition, he has an honorary degree, has had long experience as a seminary teacher, and has proved himself in denominational leadership and in a brilliantly successful pastorate. How much more discerning, more scholarly, and more faithful to the Scriptures is this article by Dr. Clearwaters! By all means, preachers, read the article carefully two or three times. It is very, very important.

Editor John R. Rice

ise falls into three parts; namely, the historical proof and witness of the past; the logical analysis of the present as he argues by analogy, adaptation, and association; and the prophetic aspect of the resurrection in the future. He concludes with a grave warning for us to be Steadfast in our Faith; Unmovable in our Doctrine; and Abounding in our Service. Christian Faith and Service are wholly dependent then upon Christian Doctrine, WHICH IF BASED IN HUMAN EXPERIENCE IS VERY SHAKY! Certainly not UNMOVABLE!

Having read this quotation, and having studied its application to the REACTIONARIES OF NEO-ORTHODOXY to the Word of God it is easy to see these teachers of the new evangelicalism as REACTIONARIES TO FUNDAMENTALISM and are aiding and abetting a bad cause, and it is easy to see that modernism is winning the battle and what we actually have is not a new evangelical theology but rather an old modernism in new dress.

We perhaps would be more generous to say that it is a new liberal evangelical theology. Therefore we will address ourselves to the burden of the article itself, and the men who are quoted, particularly in the fields of science, philosophy, and neo-orthodoxy. Before addressing ourselves to these aspects of the article we must face a definition of terms, namely "evangelicalism." Bernard Ramm in *The Christian View of Science and Scripture* defines it in these words, "evangelicalism means the historical Christian faith as reflected in the great creeds of the ancient church, and in the spirit and writings of the reformers." As we have pointed out before, evangelicalism must be based in the doctrines of the Word of God and not in creeds or "in the spirit and writing" of any individual or group of individuals. Vernon Grounds in *The Conservative Seminary*, published by the Conservative Baptist Seminary of Denver, Colorado, stated in the January-March issue, referring to this Seminary to which he has recently been elected president, "It has adhered resolutely to the convictions of Reformation Protestantism." This statement is set off by semicolons in a series of things for which the seminary stands. The writer recently traveled through France, Switzerland, and other countries of the Reformation and saw the markers and memorials to the murdered Anabaptists who died under "the convictions of Reformation Protestantism." Rev. Grounds again in *Eternity* magazine, February 1956,

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Lowboy Vacation BILL RICE RANCH for 20 Subscriptions

7 Wonderful Days on 1,000-Acre Bill Rice Ranch, Murfreesboro, Tennessee, Finest Christian Youth Program, Bed, Meals, Horseback Riding, Recreation, Bus Fare up to \$10—All for 20 One-Year Subscriptions to THE SWORD OF THE LORD at the Regular Rate of \$2.50 per Year (\$3 per Year in Canada and Foreign Countries)

By the Editor

We believe that it would be a happy, life-transforming experience for many young people to attend a Christian youth conference on the 1,000-acre Bill Rice Ranch, nine miles from Murfreesboro, Tennessee, this summer. With Brother Bill's co-operation, we are now able to offer young people a full week free at the ranch for only 20 one-year subscriptions to THE SWORD OF THE LORD at \$2.50 each.

Look at This Attractive Program!

There are two weeks especially set aside for youth conferences at Cumberland, on the Bill Rice Ranch this summer. The first week is July 29 to August 4. The second is August 5 to 11.

Program for July 29-Aug. 4

Evangelists Paul Levin and Bob Findlay will speak and sing in services every day.

Evangelist Paul Ferguson, former Southern lightweight champion boxer, will be in charge of games and athletics.

Maxheim the Magician, from Des Moines, will show his amazing stunts and object lessons.

Steward Webber will be song leader.

Dr. Lee Roberson and the Tennessee Temple Quartet will be in charge of services all day Friday.

Evangelist Bill Rice will be director of the camp.

Program for August 5-11

Evangelist John Tierney, greatly blessed of God, will be speaking all the week.

Evangelist Paul Ferguson, former Southern lightweight champion boxer, will be in charge of games and athletics.

Maxheim the Magician will give fascinating object lessons.



Gentle horses, Shetland ponies and donkeys to ride.

Steward Webber will be song leader.

Dr. Lee Roberson and the Tennessee Temple Quartet will again spend Friday at the camp.

Evangelist Bill Rice is camp director.

Young people will get tremendous blessing.

There is no definite age limit, just so people come with the understanding that they fit into a young people's program. We know the young people will be greatly blessed, and many will have great problems solved, and will have inspiration and dedication that may change lives permanently.

Here Is What We Offer Free for 20 Subscriptions

In order to reach as many young people as possible, Brother Bill Rice has kept down the expenses of this young people's camp to

a minimum. All the following we pay:

Bed (dormitory style) plus meals for seven days	\$10.00
Registration and insurance fee	1.00
Five one hour periods of horseback riding @ 60c an hour	3.00
For little extras, ice cream cones, candy, pop	1.00
Bus fare up to	10.00

TOTAL VALUE ----- \$25.00

Please note that aside from necessary expenses at the camp, we furnish transportation expense up to \$10 and \$1 for spending money.

A Delightfully Different Vacation

The Bill Rice Ranch consists of 1,000 acres in the foothills, on Franklin Road, nine miles west of Murfreesboro. The country is rough, rocky, with a small moun-



Free fishing in the lake.

tain on the place. There are around 30 horses, some 200 goats, and a few fine Hereford cattle on the ranch. The conference ground equipment includes a kitchen and dining hall 40 x 80 feet, and open tabernacle 56 x 70. There are two dormitories, about 13 two-room cabins, and we hope a 12 room hotel will be completed before the youth conferences. There are modern rest rooms for men and women with shower baths. The food will be tasty and abundant. Ping-pong tables are available for games, there is a small lake where it is not difficult to catch small catfish, and the fishing is free to guests, with tackle furnished. The conference grounds will be carefully supervised by proper chaperons. The horses are gentle, and the rides are well planned and supervised.

Those who wish to pay their way to these fine young people's conferences should write Evangelist Bill Rice, The Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee, and enclose \$1 for registration. Say whether you want to come for the week of



Dr. Rice and Mr. and Mrs. Pernot

Waiting Yonder

"They are not dead, those loved ones who have passed
Beyond our vision for a little while,
They have but reached the Light while we still grope
In darkness where we cannot see them smile."

"Then let us gird us once again with hope,
And give them smile for smile the while we wait;
And loving, serving, when our Father calls,
We'll go to find our dear ones wait us at the gate."

—Author Unknown

All our dear relations that died in Christ are triumphantly singing hallelujahs in the highest heaven. While we are fighting, sighing, and sobbing here below, they are with blessed Jesus above, according to His prayer for them, seeing His glory and participating in it.

—John Bunyan.



Evangelist Bill Rice on Stormy

July 29 to August 4, or the second week, August 5 to 11, or both.

But we hope that everyone who can will try to earn the free vacation by sending twenty subscriptions to THE SWORD OF THE LORD at the regular price of \$2.50 per year (\$3 per year in Canada and foreign countries).

If you want sample copies of THE SWORD to show friends, relatives, and others from whom you will attempt to get subscriptions, please write for them. But do it quickly! Don't miss this great opportunity.

Send today for sample copies of THE SWORD and tell us you want to attend the youth camp at the Bill Rice Ranch.

COUPON

Dr. John R. Rice, Editor THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I want to attend the Christian youth conference at the Bill Rice Ranch, Murfreesboro, Tennessee, as a guest of THE SWORD OF THE LORD, and so will undertake to get twenty subscriptions at \$2.50 per year to earn one week there.

Please send me _____ samples of THE SWORD OF THE LORD. I promise to show them and seek to get subscriptions right away. I hope to attend (please check) the first week, July 29-August 4? _____ The second week, August 5-11? _____

It is understood that if I get forty subscriptions I may have two full weeks free at the Bill Rice Ranch. Or for any subscriptions made more or less than the amount needed for a week, I am to receive \$1 for each yearly subscription at the regular rate.

Signed _____

Address _____

(Print or write very plainly.)

A FAMOUS CHRISTIAN NOVEL --- READ IT EVERY WEEK!

A moving story of the coming of the Gospel to the foothills of the Rockies in Western Canada in pioneer days of the 1880's. How miners and lumbermen found Christ; how Christians fought and won over wide-open liquor and gambling in those lawless days. Adventure, love, and salvation!



By Ralph Connor

Ralph Connor, unconverted artist, is a guest over Christmas of lumber boss, Leslie Graeme. Mr. Craig, an earnest and devoted young preacher, is trying to win drunken miners and lumbermen and to help them stay straight. Mrs. Mavor, a beautiful and devoted Christian who lost her husband in the mine, stays here to sing and counsel and help the miners. Abe is the stagecoach driver. God deals with Leslie Graeme and Connor.

CHAPTER IV. MRS. MAVOR'S STORY

THE days that followed the Black Rock Christmas were anxious days and weary, but not for the brightest of my life would I change them now; for as after the burning heat or rocking storms the dying day lies beautiful in the tender glow of the evening, so these days have lost their weariness and lie bathed in a misty glory. The years that bring us many ills and that pass so stormfully over us bear away with them the ugliness, the weariness, the pain that are theirs, but the beauty, the sweetness, the rest they leave untouched, for these are eternal. As the mountains, that near at hand stand jagged and scarred, in the far distance repose in their soft robes of purple haze, so the rough present fades into the past, soft and sweet and beautiful.

I have set myself to recall the pain and anxiety of those days and nights when we waited in fear for the turn of the fever, but I can only think of the patience and gentleness and courage of her who stood beside me, bearing more than half my burden. And while I can see the face of Leslie Graeme, ghastly or flushed, and hear his low moaning or the broken words of his delirium, I think chiefly of the bright face bending over him, and of the cool, firm, swift-moving hands that soothed and smoothed and rested, and the voice, like the soft song of a bird in the twilight, that never failed to bring peace.

Mrs. Mavor and I were much together during those days. I made my home in Mr. Craig's shack, but most of my time was spent beside my friend. We did not see much of Craig, for he was heart-deep with the miners, laying plans for the making of the league the following Thursday; and though he shared our anxiety and was ever ready to relieve us, his thought and his talk had mostly to do with the league.

Mrs. Mavor's evenings were given to the miners but her afternoons mostly to Graeme and to me, and then it was I saw another side of her character. We would sit in her little dining-room, where the pictures on the walls, the quaint old silver, and bits of curiously cut glass all spoke of other and different days, and thence we would roam the world of literature and art. Keenly sensitive to all the good and beautiful in these, she had her favorites among the masters, for whom she was ready to do battle; and when her argument, instinct with fancy and vivid imagination, failed, she swept away all opposing opinion with the swift rush of her enthusiasm; so that though I felt she was beaten, I was left without words to reply. Shakespeare and Tennyson and Burns she loved, but not Shelley nor Byron nor even Wordsworth. Browning she knew not, and therefore could not rank him with her noblest three; but when I read to her "A Death in the Desert" and came to the noble words at the end of the tale—

"For all was as I say, and now the man
Lies as he once lay, breast to breast with God,"

the light shone in her eyes and she said: "Oh, that is good and great. I shall get much out of him. I had always feared he was impossible." And "Paracelus," too, stirred her; but when I recited the thrilling fragment, "Prospice," on to that closing rapturous cry—

"Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!"

the red color faded from her cheek, her breath came in a sob, and she rose quickly and passed out without a word. Ever after Browning was among her gods. But when we talked of music, she, adoring Wagner, soared upon wings of the mighty Tannhauser, far above, into regions unknown, leaving me to walk soberly with Beethoven and Mendelssohn. Yet with all our free, frank talk, there was all the while that in her gentle courtesy which kept me from venturing into any chamber of her life whose door she did not set freely open to me. So I vexed myself about her, and when Mr. Craig returned the next week from the Landing, where he had been for some days, my first question was:

"Who is Mrs. Mavor? And how in the name of all that is wonderful and unlikely does she come to be here? And why does she stay?"

He would not answer then. Whether it was that his mind was full of the coming struggle or whether he shrank from the tale, I know not; but that night, when we sat together beside his fire, he told me the story while I smoked. He was worn with his long, hard drive and with the burden of his work, but as he went on with his tale, looking into the fire as he told it, he forgot all his present

(Continued on page 7)

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LETTERS WE LOVE

There is a sweet promise in the 92nd Psalm, verses 12 through 14, which assures us:

"The righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

In our letter column this week we are going to limit our letters to comments from friends over 80 years old. We have a good number of friends who are on the sunset side of life and their encouragement is a real blessing to our hearts.

The first letter is from a brother 92 years of age who lives in Beatrice, Nebraska. He wrote: "I read in THE SWORD OF THE LORD that March is 'Letter Month' and that you are expecting a letter from each reader so here I come . . . If you are sure as your article in THE SWORD tells me that I owe you a real letter I will try my very best and I am sure you will make due allowance for an old man that is past the usefulness of life . . ."

"When I first learned about John R. Rice and his great work he was speaking to me from the Back to the Bible Broadcast. Someone sent me THE SWORD OF THE LORD for three months. I have been reading it and loving it ever since, and I do pray evening and morning for Dr. Rice and his work as editor and evangelist wishing and wondering why I cannot hear him over the radio any more. I am sending THE SWORD OF THE LORD to three ministers and six or seven other folks . . ."

(Signed) George B. Siebert.

From Gary, Indiana, came a

brief but very much appreciated letter. This lady writes us:

"This is 'Letter Month' so I am writing you to tell you how much I enjoy THE SWORD OF THE LORD. I am an 81-year-old widow with no income so I could not subscribe for the paper but a friend of mine had it sent to me. I sure appreciate it then pass it on to others."

" . . . I spend most of my time in bed reading and listening to the radio . . ."

(Signed) Mrs. A. J. Fulton

Knew the "Old-Timers"

From Plainville, New York, came a letter from a lady almost 88 years of age that was intensely interesting and showed the writer to be very sharp for her years. It was a lengthy one and we cannot quote it all, but here are parts of this very interesting letter:

"Believe it or not, I have just finished reading every word of THE SWORD OF THE LORD, March 9th. You perhaps wonder how I get time to read every word in it. Well I am 'so my daughter thinks' too old to do any active work. I am only, well almost 88. That isn't old—see Moses! Well, I realize more and more each day that although I can see, hear, think, read and write there is coming a time when I cannot. There are some things I want to tell you while I can. First, while I take several Christian magazines, none but yours have the pictures and articles of those old faithful preachers, Moody, Sam Jones, A. J. Gordon, F. B. Meyer, Billy Sunday, Dr. Dixon, and his brother Tom (who baptized me in 1888) and then the old books . . ."

"Every week in THE SWORD OF THE LORD there is a picture of someone whom I used to hear and many whom I knew well. Dr. Truett and dear Dr. Ironside, Gypsy Smith . . . Dr. Rice, I have never read a book that has been so precious to me as your *Prayer—Asking and Receiving*. Also, that one you wrote last year, *The King of the Jews* . . ."

"You will be amused when I tell you that those five to whom I sent THE SWORD OF THE LORD in Canada, well four of them, part knew as they said it was I who sent it, and they all four have written me, how much it had helped them and taught them . . ."

"I felt led to write you. I do and will pray much for your work and you and your family. I first heard you years ago in Cambridge, Massachusetts, and I bought several of your books."

(Signed) Mrs. J. Judson Barker

Married 63 years — Like Youth Corner

A couple in Nampa, Idaho, who have been married over 63 years wrote telling how they enjoy this good evangelistic revival weekly. They said:

"We have been subscribers to THE SWORD OF THE LORD for a good many years and we appreciate it so much, it is such a help to us. The sermons are all true to the Bible, and we like the News Notes, and always look up the Youth's Corner to see the questions and get the answers, we think that is very important. In fact we appreciate everything in THE SWORD, and we pass it on to others. We take several other Christian papers and we send them to the State prison, and the chaplain thanks us so much as he says they are such a help to the inmates. We wish we could do more to help in the work you are doing, but we are both grown up, one is 86 and the other 83 (years young) so we cannot do as much work as we could when we were just married 63 years ago last Thanksgiving day."

"We pray for you and your helpers and the work you are doing, at the 'family altar' every morning and evening . . ."

(Signed) Mr. and Mrs. A. W. Waite

From Oregon City, Oregon, came a brief note that was just as appreciated as a lengthy letter. This lady wrote:

"I am 81 years old and deaf so THE SWORD OF THE LORD means a lot to me, as I can't get to church. I have taken it for a long time, and look forward to its coming each week. I am sending \$3.00 to be used where it is needed most."

(Signed) Maud Freeman.

From down in Dallas, Texas, a lady wrote the editor:

"I want to tell you how much I enjoy THE SWORD OF THE LORD. I look forward to receiving it every week and I read everything in it. It surely does mean a lot to me. I used to listen to the Gospel preached on the radio, but now I can't hear much. I am 88 years old, and I have a lot more time to think and pray. I pray for God to bless you each week."

(Signed) Mrs. Faye Cotton

"I Need These Sermons to Hold Values . . ."

One other letter which we will mention in our column this week came from Tecumseh, Kansas. This brother wrote:

"I have read your valuable paper for several years and have enjoyed it very much—I have but to live but a short time until I reach my 86th birthday, and I need these sermons to hold values where they belong, sermons from great preachers like Torrey,

Moody and many others of that class—without much effort one would fall to the existing conditions about him as to spiritual things, and that has been my trouble for many years."

"I like your manner of answering the objections of your opponents on vital questions that are sure to come up if we will progress in these matters."

"I have several of your books which have been and are a great help to keep me on my toes as regards these vital questions of spiritual value. Three of my family are taking your paper this year—a gift subscription—and I am praying that they may find that which they badly need—the higher truth of the Gospel."

(Signed) H. S. C

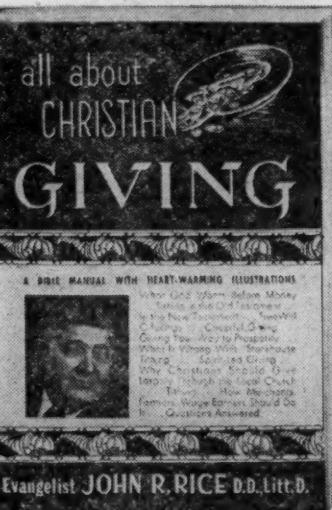
What a blessing THE SWORD OF THE LORD is to elderly people, shut-ins, those who are getting too deaf to enjoy sermons on the radio or attend church, and others in like circumstances. What a great blessing you could give some elderly or shut-in friend for so little in money! For only \$2.50 a year you can place 52 issues of this wonderful paper, averaging three or four sermons each week, into their hands. Some grateful children could pay a long standing debt of gratitude to a mother or father by subscribing to this paper for them. Most of these elderly friends have no income of their own and are entirely dependent upon the kindness of some loved one or friend. What should you do?

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Editor, THE SWORD OF THE LORD
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A reviewer for one Christian magazine wrote:

"When I first glanced at this book, I was not interested in it at all. Upon second glance, however, I read the author's statement as to why he wrote the book. Then I began to check on the topics discussed and to read them. My interest was aroused at once. The practical nature of the discussion and the biblical background for each discussion makes this book of more than ordinary interest."

"After looking over it carefully, I do not see how any young couple or how any home would want to be without it. It should be read by parents as well as by children. Many of the problems discussed are of such practical value that every young husband, or prospective husband, as well as every young lady who plans to be married, or every young married woman should read it. The frankness with which the author discusses some of the practical problems of life is refreshing as well as enlightening. I highly recommend it."

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Some Should Not Marry
Man, God's Deputy, as Head of the Home
Wives to Be Subject to Husbands
Letter to a Young Husband
Normal Sex Life in Marriage
The Blessing of Children
Birth Control
Correction and Discipline of Children
"Honour" Thy Father and Thy Mother
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Dr. Bob Jones SAYS:



If you friends who read this could just read the letters that come to the desk of my son, the President of this University, and to my desk almost every day, you would understand our enthusiasm in the work we are doing. People hear so much of our missionary and preacher graduates that they do not realize always how many Christian teachers we are sending out, and they do not know how many Christian businessmen who are good witnesses and soul winners for the Lord Jesus Christ have graduated from the University, which the Lord led us to found twenty-nine years ago. I have just read a letter from a young man who graduated in 1952, and he said that he wanted to be a teacher but he was prepared to be an accountant and the Lord opened an opportunity for him and he felt he was under the directive will of God. This young man named the blessings he had had as a student in Bob Jones University and sent a very generous check to help in the building program,

the missionary work, and the Student Help Fund.

We are so thankful to our Heavenly Father for His wonderful goodness to us. When we founded this school years ago, we felt definitely called of God to build a certain type school. We thought we were right then. We know we are right now. You Christians who invest money in Bob Jones University are investing money in the work of God. You who pray for the work we are doing are praying for God's work. You who co-operate in helping us line up the right kind of students are helping us train Christian leaders who will go out into the world as good witnesses and soul winners. Please continue to help us with your financial contributions, your prayers, and in sending the right type students to the University for their training. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(advertisement)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST EARL "TED" WALL, Box 127 Winfield, West Virginia, reports a revival which he conducted at the Nutter Fort Baptist Church, Rev. L. H. Dotson, pastor. During the two weeks there were 17 conversions and 2 rededications. The evangelist reports that he has open dates in late summer and fall which he would like to fill as evangelist or song leader.

Rev. J. E. Wheeling, pastor of the First Baptist Church of Rittman, Ohio, reports a twelve-day meeting with **EVANGELIST WILLIS STITT**, Topeka, Kansas, closing on Easter Sunday. During that time there were 10 public professions of faith in Christ and "a definite work among the young people," which the pastor highly commends. There were 8 baptized the closing night of the meeting.

EVANGELIST TORREY JOHN-SON, Box 246, Wheaton, Illinois, will be conducting a County-wide evangelistic crusade in York, Pennsylvania, at the Inter-State Fair Grounds, home of the annual York Fair, largest in Pennsylvania. The meeting, to be held from June 17th to July 1st, is being sponsored by various churches in the area, the Christian Business Men's Committee and the York County Child Evangelism Fellowship. J. Stratton Shufelt will be the song leader for the Crusade.

EVANGELIST BOB MANDERSON, P. O. Box 100, Fallston, Maryland, led the Evangelical Methodist Church of Dublin, Maryland, in the best revival in their four-year history, according to the pastor, Rev. Donald McKnight. The meetings began in the basement and eventually had to be moved into the larger main auditorium which is under construction. Large crowds attended night-

ly and 24 responded to the invitation to receive Christ as Saviour, 25 came for rededication and a large number agreed to start tithing and establish family altars. This young church began four years ago when a few Bible believing laymen left the Methodist churches in that county in a protest over unbelieving denominational leaders. At present it is the fastest growing and one of the most influential churches in the rural area it serves.

EVANGELIST JESSE HENDLEY, P. O. Box 600, Atlanta 1, Georgia, led the Woodlawn Baptist Church of Augusta, Georgia, in a two-week revival in their new 1250-capacity, \$284,000 auditorium. The pastor, Rev. L. H. Brazell, reports that there were 61 additions to the church, 47 of which were by profession of faith and were baptized.

Sword of the Lord **EVANGELIST ERNIE HABECKER** just conducted a splendid revival campaign in New Castle, Delaware. The Rev. Wentworth Pike is pastor of this church. During the meeting, attendance for Sunday School broke the all-time record. Overflow crowds came for many of the services to hear Evangelist Habecker speak via a public address system set up in the basement.

There were 52 conversions during this revival meeting and 3 rededications.

For information and dates concerning Evangelist Habecker, pastors should write Evangelist Bill Rice, Director; 214 West Wesley Street; Wheaton, Illinois.

EVANGELIST JOSEPH T. LARSON, 4203 Alcott Street, Denver 11, Colorado, reports two-weeks of meetings with the Com-

(Continued on page 8)

Fellowship of American Baptists, January 1956 issue, page 2 said editorially, Peale and Graham were often derided at the recent R.W.F. Conference. But Peale at least speaks, quite successfully, a language that people understand. Graham, also quite successfully, plays upon the haunting suspicious masses of people have retained from childhood that they ought to be "saved." The writer agrees heartily with Billy Graham and stands with him against these critics in this matter.

Briefly we address ourselves to each of these eight headings.

"A Friendly Attitude Towards Science"

One would think that these teachers of the so-called changing evangelicalism were pioneers in having a "friendly attitude towards science." Have they ever read the writings of Dr. W. B. Riley, whose name was almost synonymous with Fundamentalism? Do they know about his many debates on evolution? He, however, discriminated in science between the "science" and the pseudo-science, and boldly prophesied that the "Piltdown man" would be found out as a "humbug" and a "hoax." His prophecy has recently been fulfilled. "But today, science is steadily getting humbler," the March *Christian Life* article claims, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion," was Bacon's declaration. There is a vast host of household names in science known simply by their attainment and not by joining the "American Scientific Affiliation" or any other organization. Let some of these march before us who believed profoundly in God as Creator: Copernicus, Newton, Kepler, Pasteur, Ampere, Haldane, Eddington, Euler, Steffens, Cuvier, Sullivan, Thompson and many others. It is not a new thing, but rather a very old thing, that a few scientists are alert enough to accept by reason all that can be acquired on objective facts by observing, collecting, classifying, and interpreting objective facts by REASON and then by FAITH to accept the fact of a personal God as Creator of the universe, that reason and faith are not enemies, and that God's world does not deny God.

Bernard Ramm, *The Christian View of Science and Scripture*, is quoted, "Evangelical Christianity of today owes to science a great debt in setting us free from the superstitious, the magical, the animistic and the grotesque. It has helped in the purification of our theology, our exegesis (explanation of Scripture) and our spiritual life." In the same book, Ramm, page 29, caustically with "ify" straw-man dialectics indicts those disagreeing with him, "Hyperorthodoxy does not believe its platform 'to the hilt.' It is willing to retain faith in the Bible no matter what the scientists say."

May we also say Ramm does not believe his platform "to the hilt." In *Eternity* magazine, February, 1956, Ramm reviews, *By Grace Alone: A Study in Soteriology*, by Herman Kuiper. Ramm states this about the book, "Baptists will demur at his statement that infants can be regenerated before they can exercise faith,"—and in the next paragraph Ramm states this further inconsistent comment, "The treatment of justification is splendid. Evangelical Christianity could use many more doctrinal treatises of this nature which set forth the doctrines of the faith in such a clear, readable way and yet sacrificing nothing of accuracy or depth." Ramm calls this Evangelicalism and yet in the same context acknowledges that Kuiper is a victim of what Ramm calls "The superstitious, the magical" by Kuiper's superstitious belief that infants can be regenerated without faith or repentance. Does Ramm believe his platform to the hilt? Does Evangelical Kuiper "owe to science a great debt in setting (him) free from the superstitious, the magical"? We point this up because the same "superstitious" and "magical" is a great "blot in the scutcheon" of three out of four types of Protestant Christianity; namely, The Episcopal Church, The Lutheran Church, and the Reformed and Presbyterian Church, Baptist Ramm is identified with the fourth type, Evangelical Separatists by his

Baptist persuasion. This fourth type were evangelicals of the historical New Testament variety before the Reformation and hence did not carry over from the Roman Catholic Church the superstition about "Infant Baptism." The so-called Evangelicals of the first two persuasions and types all confuse the "superstitious" and the "magical" brought over from the Roman Catholic Church with the very doctrine, *REGENERATION*, upon which the so-called New Evangelical Theology is supposed to be based! Reformed and Presbyterians may believe in infant regeneration without baptism. If anyone surmises that the Bible even hints at the regeneration of unbelieving infants see the writer's book, *The Local Church of the New Testament*, page 46 which analyzes all the "household baptism" passages of the New Testament, also with quotations from John Calvin against the unhistorical aspect of infant baptism. Mosheim, the Lutheran Church historian says, "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Rev. Grounds in *Eternity* magazine, February 1956, page 13, says, "There is no good reason why, after two thousand years of glorious history, main-stream Christianity should suddenly degenerate into an *ism* and become Fundamentalism." A true church historian must trace the "main-stream" beyond Reformation Christianity and find it as Mosheim does flowing before the Reformation, flowing through the Reformation, and flowing since the Reformation as a "back to the Bible" movement and not like this evangelicalism which is a "back to the Reformation" movement. At this point, most fair-minded people will admit that Fundamentalism was a "back to the Bible movement."

On Ramm's "theory" of a "progressive creationism" let us note that it is a "theory." On this we simply quote W. G. Moorehead's volume, *Outline Studies in the Books of the Old Testament*, page 19, "In the year 1806, the French Institute enumerated not less than eighty geological theories which

were hostile to the Scriptures; but not one of those theories is held today."

Herbert Spencer, the English philosopher, was greatly disturbed about finding an adequate "theory" for the beginning of the universe. He ended by concluding that there were for the human mind Five Unfathomables: namely, Life, Time, Matter, Space, and Motion. He needed only to accept and believe the first breath of God's Divine and Exclusive Revelation: "In the beginning (time) God (Life) created the heavens (space) and the earth (matter) And the Spirit of God moved (motion) upon the face of the Waters." It was not a "theory" Spencer needed; he needed "faith" to believe the Word of God!

"A Willingness to Re-Examine Beliefs Concerning the Work of the Holy Spirit"

Rev. Vernon Grounds in *Christian Life* reviewed in the January issue John F. Walvoord's recent book, *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*. On page 45, Rev. Grounds made this comment in criticizing Walvoord, "He quotes far too extensively from the Scofield Reference Bible and Lewis Sperry Chafer; one Chafer citation, for example, runs nearly three pages." Is the length of a quotation here the real criticism Rev. Grounds feels, or is it that he dislikes the Scofield and Chafer content? Perhaps the latter. (There is one sentence in literature that is forty pages long.) The writer of this article raises this warning on the theological views of Rev. Grounds who in this review of Walvoord, Grounds continues his criticism with these words, "In addition, he (Walvoord) ignores completely the important Biblical studies inspired by neo-orthodoxy." We regret that Rev. Grounds did not name these because we do not know of any of them! After I, a part-time teacher, inquired among my colleagues who are full-time professors, I cannot find one who knows of any contribution that neo-orthodoxy has made to this field of theological study. The only reason Rev. Grounds could

(Continued on page 6)

The Bible; "Unchanging . . . Volume"

(Continued from page 2)

page 13, shows his confusion when he says, "No, evangelicalism ought to be judged by its truly representative creeds and spokesmen." Here again Rev. Grounds confuses Reformation Protestantism with the historic evangelical faith of the New Testament, which has always had its voluntary "Confessions" (Romans 10:9-10), but NEVER, NO NEVER ITS CREEDS.

The Fort Collins, Colorado, First Baptist Church lawsuit initiated by the American Baptist Convention was sustained in a Supreme Court decision on this very point; otherwise they would have had their property stolen. The writer was honored to be a so-called "Expert" witness for the church. Do not these teachers of the new evangelicalism know church history and particularly Reformation church history which provided a bath of blood for nearly all Anabaptists and evangelical separatists who insisted on a return in faith and practice to the Word of God and not to a dreamer's Universal Church on earth based on church creeds and councils?

At this point I introduce a quotation from Daniel Webster which furnishes us our subject for this article:

"If religious books are not circulated widely among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume

does not reach every hamlet, the pages of corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

The crux of any evangelical theology, old or new, is the "evangelical volume" the Bible! It is not primarily to be found in

1. "A friendly attitude towards science."
2. "A willingness to re-examine beliefs concerning the work of the Holy Spirit."
3. "A more tolerant attitude toward varying views of eschatology."
4. "A shift away from so-called extreme dispensationalism."
5. "An increased emphasis on scholarship."
6. "A more definite recognition of social responsibility."
7. "A reopening of the subject of Biblical inspiration."
8. "A growing willingness of evangelical theologians to converse with liberal theologians."

We do not consider it good journalism that this article in *Christian Life* should begin and end with Billy Graham's name purely as a punch line, as it does. We have worked with Billy Graham and sat in his meetings in Minneapolis and Wimbley, London, and there is not any of the eight points listed above that has any significance whatever in his Gospel. Billy's characteristic phrase is "The Bible says!" which is the "evangelical volume" that he is proclaiming, not explaining!

Baptist Freedom, official organ of the liberal Roger Williams



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The Bible; "Unchanging... Volume"

(Continued from page 5)

think so, in this writer's opinion, is that he is willing to give aid and sympathy to neo-orthodoxy in this field or has been influenced by neo-orthodoxy in this field.

This reflects the Pietistic element of being reactionary and also of the Hasting's Encyclopedia characterization, "Pietism is justly to be called a movement of revaluation—Pietism was the reaction of the spirit against the letter." Rev. Grounds, once a Tabernacle Pastor in Patterson, New Jersey, then of the American Council of Churches General Association of Regular Baptist camp, as Dean of their Baptist Bible Seminary in Johnson City, New York, in *Eternity*, February 1956 edition, shows his horns already bloody as a reactionary when he writes, "A thoroughgoing evangelical recognizes with a wry smile the truth in the liberal jibe: 'Fundamentalism is too much fun, too much damn, and too little mental!'" (Rev. Grounds is here obviously using a reactionary's psychological device for personality compensation in self-relocation.) Presuming that Rev. Grounds thinks of himself as a "thoroughgoing evangelical" is he less funny, less damning, and more mental than he was when he was a radical separatist in the G.A.R.B. Camp of the American Council of Churches? No, perhaps he is more funny, more damning, and less consistent mentally, only he has changed crowds! And when he begins to carry cudgels common to the liberals, as he himself identifies this cudgel, we know he is standing with those in aid and sympathy as friends who once were his enemies and he is hurling his cudgels at enemies of liberalism who were once his friends by aid and sympathy and identification. We wonder where he will be tomorrow; gradualism in intellectualism is subtle, as it is in economics. Jude refers to "wandering stars" (vs. 13).

"A More Tolerant Attitude Toward Varying Views of Eschatology"

On this subject the New Evangelical teachers, particularly in Fuller Seminary where Drs. E. J. Carnell, and Carl F. Henry, and George Ladd are teaching, and in the Denver Conservative Baptist Theological Seminary where Dr. Vernon Grounds is teaching, we make this observation. Students have gone from Northwestern and other similar schools to these schools with a simple faith in the Word of God about the Rapture of the Church and the Second Coming only to later come to me disturbed; not knowing whether they were now looking for the Christ to rapture His Church or for Anti-Christ; whether the "blessed hope" of the church was half or all of the Tribulation; whether Christ was coming with His Church or for His Church.

Homrighausen, a Neo-Orthodox disciple, in criticizing modernism in his book, *Christianity in America Today*, referred to modernist schools from which "Young preachers emerged from theological halls with the Gospel of the interrogation point." Thus the new evangelicals are teaching a Gospel of the interrogation point about much of eschatology. They take Bible students with a belief in the plain teaching of Scriptures and knock out of their minds a positive belief based on the words of Scripture and plant there a GLORIFIED QUESTION MARK. This is not good, nor scientific education. I share the elderly lady's answer to Colonel Robert G. Ingersoll, about her simple faith in Christ, "I'd rather have a tenth grade something than a first class nothing." We know that these teachers of this new evangelicalism will hide behind the excuse of this nebulous postulate: namely, a differentiation between ESSENTIALS and NON ESSENTIALS. BE WARNED, READER, THAT THIS IS NOT A DIVINE DIFFERENCE AND DISTINCTION. There is no chapter and verse for this distinction. Satan began in the garden with a question mark, "Hath God said?" He then proceeded to a denial of God's Word, "Ye shall not die." Then, after the question

mark entered man's mind, and man had denied the Word of God, he was an easy dupe for Satan's deception, "Ye shall be as gods knowing good and evil." *Doubt, Denial, and Deception* is ever Satan's pattern.

THE ONLY CONTRIBUTION MADE BY RETHINKING ESCHATOLOGY HAS BEEN A GLORIFIED QUESTION MARK!

"A Shift Away From So-Called Extreme Dispensationalism"

In brief compass to answer this I will quote an authority, Charles L. Feinberg, Ph.D., from Johns Hopkins University in Archaeology and Semitic Languages, page 212, *Premillennialism or Amillennialism?* In the writer's opinion Dr. Feinberg here gives an expose of the weaknesses of these teachers in his reference to *Crucial Questions of the Kingdom*, by Dr. George Ladd of Fuller Seminary. "This position has served to vitiate much of the force of Ladd's work," is Feinberg's terse criticism of Ladd, and the general principle upon which are based the current defections from a sane Biblical dispensationalism common to the new evangelicalism. We quote Feinberg:

"Ladd appears at first to make such a broad concession, that the amillennial principle may have validity, when in discussing Hebrews 8:6-13 he states: 'This passage alone (!) proves that the Old Testament prophecies do indeed have a spiritual fulfillment in the Church, for the prophecy quoted in Hebrews is, in Jeremiah 31, addressed to the house of Israel and Judah.' Moreover, he indicates his agreement still further: 'The present writer is ready to agree with the amillennialists that there is only one place to find a hermeneutic: in the New Testament.' This position has served to vitiate much of the force of Ladd's work. The place to find a hermeneutic, a Biblical hermeneutic, is in the Old Testament and the New Testament. Is it scientific induction to begin at the latter division of Scripture first? The Spirit of God can be depended upon to give us a revelation in orderly fashion from incompleteness to completeness, without the fear that the latter portion will contradict the former. We maintain and insist that the Bible can be read in order and interpreted according to proper literal principles without misgivings that the New Testament will invalidate what is revealed in the Old Testament. But Ladd himself is not committed to a spiritual interpretation or a spiritual fulfillment of the Old Testament in the New. He rightly indicates that 'although the intellectual atmosphere of our times is against it, this literal fulfillment of Biblical prophecy remains to an open mind a strong apologetic for the supernatural character of the Scriptures' and holds that 'Unless there is some reason intrinsic within the text itself which requires a symbolic interpretation, or unless there are other Scriptures which interpret a parallel prophecy in a symbolic sense, we are required to employ a natural, literal interpretation.' This is a canon of interpretation in all literature, Biblical or otherwise."

Be warned, reader: liberalism has always tried to drive a wedge between your Old and New Testament. Our whole Bible is God's inspired Word!

"An Increased Emphasis on Scholarship"

As regards this caption we need only study some of the words, and particularly the verbs, in these eight captions: The human intellect embellishing itself with: "a friendly attitude towards science;" "a willingness to re-examine beliefs;" "a tolerant attitude;" a shift away;" "increased emphasis on scholarship;" "recognition of social responsibility;" "a re-opening of the subject of biblical inspiration;" "a growing willingness of evangelical theologians to converse with liberal theologians." My, how the flesh loves to compliment itself. (Read Jude 16).

Last year at this time I stood in Corinth, Greece! I thought of

the Apostle Paul's duty and responsibility in the long ago when he had to write to the Christian Church of Corinth; a seat of world learning, shared only with Athens, to the most brilliant intellects of that day (if not any day). Here is how Paul, the New Testament Fundamentalist, addressed himself to that church: "The world by wisdom knew not God"; even if it did or could, "not many wise men after the flesh, not many mighty, not many noble, are called"; but if the world by wisdom could know God, and if many wise men after the flesh were called of God to be Christians God still would not use INTELLECTUALISM to reach them lest their "faith should stand in the wisdom of men" instead of "in the power of God"! "And I, brethren, when I came to you, came not with the excellency of speech or of wisdom, declaring unto you the testimony of God. FOR I DETERMINED NOT TO KNOW ANYTHING AMONG YOU, SAVE JESUS CHRIST, AND HIM CRUCIFIED." No more offensive words could Paul have chosen and his results here and in Athens (Acts 17) were similar: "Some mocked"; "we will hear thee again"; "howbeit certain men believed." Paul was a PROCLAIMER NOT EXPLAINER of the Word of God to them.

The Apostle Paul, the Fundamentalist, was no mind-worshipper; he realized that his legs were not long enough to straddle the chasm between REASON and REVELATION! Read Galatians 1:8-12. Through the ages the revealed Gospel of faith has been an offense to the pride of the carnal minds of reason.

"A More Definite Recognition of Social Responsibility"

As regards this claim of these evangelical teachers I will allow an excerpt from *Critics in the Fundamentalist Family*, by Dr. W. B. Riley be my reply. He wrote this article for the *Pilot* July 7, 1947, when he grew concerned with some of the writings of Dr. Carl Henry, a teacher in Fuller Seminary; particularly the contents of what today stands in the book by that author, *The Uneasy Conscience of Modern Fundamentalism*. We quote Dr. Riley's article which he subheads, "A further fruit of fundamentalism will be and always is sacrificial service!"

"I grow weary when my brethren, who profess fundamentalism, concede that there is a social service on the part of modernists unknown to those of better faith. Such claims are chimerical; denomination colleges of America were built in almost every instance by the money and interest of fundamental men and fundamental women. Billy Sunday, the fundamentalist, led the Prohibition forces.

"I have been in the ministry for sixty-four successive years. In that entire time I have never known the modernists, of any of the cities in which I have served, to accomplish any great social service. At Bloomington, Illinois, in the early nineties, I had my self the obligation of getting the YMCA secretary, a fundamental man and a fundamentalist Christian reporter from the leading daily, to go with me while we investigated and reported upon the flagrant gambling hells of the town.

"By the cooperation of the county prosecutor and the county sheriff, we ended that entire racket, and a little later the same fundamentalist leaders closed the town on Sunday in accordance with the law. In the great city of Chicago during the World's Fair the men who led in shutting up saloons, bagnios, and also gambling hells were men who stood steadfastly for the faith once for all delivered.

"I have been in Minneapolis for fifty years. In that time I have fought the battles against crooked mayors, criminal conditions, illegal liquor, and for righteous elections. Again and again my brethren who believed the Word of God came with me to the battle; but in this entire time I have never known the combined endeavors of the modernist theologians to accomplish aught of social service.

When unemployment was rife in the city of Minneapolis, one of my neighbor men did a great service, but he is not what would be strictly called a modernist; rather, theologically, a middle-of-the-roader. We joined him also and provided housing for girls that had no income and other service of similar sort. Minneapolis has plenty of modernists in it, and they have a strong ministerial organization; but if they have wrought social service that amounts to much, we have yet to hear of it, unless they think that social service is to introduce dances in the church houses and turn the YMCA and the YWCA from evangelical Christianity to their own faith and their common practices.

"It is time that true fundamentalists awaken to what is true in this matter and cease their compliments where none are deserved. The social gospellers know little of social aid or social improvement. One of the most attractive and capable young men that ever went from my church to college and theological seminary was unfortunate enough to be betrayed into modernist schools, and today he is a social service preacher, dances with his young people, drinks over the bar with them, and otherwise behaves as a man of the world. Some of us refuse to regard this as a social service; we count it a moral disservice instead."

It is easy for these teachers of this new evangelical theology to sit behind professors' desks and spin theories, like a spider spinning her web out of herself, but I do not know of a one of their number who can equal, in social service, the record of this one whose name is almost a synonym for Fundamentalism.

"A Re-Opening of the Subject of Biblical Inspiration"

In this area the evangelical teachers all seem to want to agree that "Evangelicals, like Fundamentalists, believe that the Bible is the infallible, inspired Word of God. But evangelicals are making bold to ask, 'What does "infallible, inspired" mean?' And the article continues, "Few evangelical theologians believe today the view that it was 'dictated' by God..." Here again we find evangelicalism wrestling with a "theory," the "dictation theory" of inspiration. According to these quotations they believe in the end result, the Bible as infallible, but are worrying as was Nicodemus, "How can these things be?" There have been many theories of inspiration, as regards the process by which God gave man the Bible. Some rebel at "verbal inspiration" and in this article Warren C. Young of Northern Baptist Theological Seminary of the American Baptist Convention is quoted as saying, "Any type of verbal inspiration which fails to

recognize the conceptual side will not carry much weight." Let the evangelicals supply a better word for the "theory" of inspiration to provide an "infallible revelation" than "dictation," "verbal," or "plenary," with still others added; and they will all still bump their evangelical heads against the old, old statement of Bishop Westcott who is second to none of them in this writer's judgment: "The slightest consideration will show that words are essential to purely intellectual processes as

(Continued on page 7)

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(Continued from page 6)

they are to mutual intercourse. Thoughts are wedded to words as necessarily as soul to body. Language is a condition of our being, determining the conception as well as the communication of ideas. The book is thus rightly said to be inspired as well as the men who wrote it." These teachers of the evangelical theology on this subject have made no contribution and have not gone beyond Westcott in this analytical statement on the subject which is both positive and negative; inclusive and exclusive.

"A Growing Willingness of Evangelical Theologians to Converse With Liberal Theologians"

As regards this self-acclaimed virtue of these evangelical teachers their experience is very, very limited in this area of human experience compared to the founders and early followers of the true Fundamentalist movement. At this point we hold it only fair and scientific that Fundamentalism must be judged in the form and by the standards in which it was presented by the actual leaders of the movement, and certainly it is not scientific or an historical approach to judge it as this *Christian Life* article does by the excesses to which it degenerated as "snake handlers" and "Mormon polygamists." The founding fathers of Fundamentalism, the pioneers and early followers in the movement were not only willing to "converse" with the unbelieving liberal theologians, but were willing to "work" with them; to "serve" with them; and to give them their proportion of time and number on denominational

programs and panels. Those early Fundamentalists learned what has yet to be learned by the teachers of the New Evangelicalism; namely, that they could not continue steadfastly in the apostles' doctrines, and in fellowship, and in breaking of bread, and in prayers (Acts 2:42) with those who rejected the "apostles' doctrine." In an historic meeting in Detroit a suave liberal said to a large company of ministers, "We may not be agreed on the Bible but thank God we can have wonderful fellowship with each other by agreeing on Jesus." A young man present asked, "Which 'Jesus' do we agree on?" and asked for permission to read a verse from a Messianic Psalm, 40, "Then said I, Lo, I come, in the volume of the book it is written of me. I delight to do thy will, O my God: yea thy law is within my heart." "The Evangelical Volume," "the apostles' doctrine," is the only foundation for God's Son; God's will; and God's law, in these matters, and there is no other common denominator for Christian fellowship than the Christian Revelation.

Conclusion

In conclusion let us resolve this whole matter in as simple a manner as possible. We believe that we can see in all this a *principle, pattern, and process*. These teachers of the new evangelicalism are dominated by "the principle of SYNCRETISM, which in church history was tried without success as a compromise between Catholics and Protestants, and between Lutherans and the Reformed Church. These teachers are trying to find common ground between Fundamentalism, based on "the

apostles' doctrine" of the Word of God, and Liberalism which is an illogical admixture of reason and revelation. The "common ground" they find is human experience, too close to Neo-Orthodoxy. We follow Spurgeon's terse analysis of Israel's position with the "Amorites and Perizzites, and the Canaanites and the Hittites, and the Girgashites, and the Hivites, and the Jebusites." Many in Israel's encampment would not take their place with these, Israel's enemies, nor would they heed Joshua's call, "Choose you this day whom you will serve." Says Spurgeon, the real enemies of Israel were the *BETWEENITES*: Found not with the enemies against Israel nor with the armies fighting for Israel. This is the best we can expect Syncretism to produce: A crop of *BETWEENITES*!

Throughout our paper we have referred to the *pattern of PIETISM* which the new evangelical teachers, consciously or unconsciously, are following.

(1) Their new theology is based upon the primacy of human experience instead of, as the Fundamentalists based their theology, on primacy of the doctrines of the Word of God.

(2) Also these teachers depreciate doctrinal differences particularly by setting up a man-made division of Bible doctrines between what they call "essentials and non-essentials." There is no chapter and verse for such a distinction.

(3) Also they depreciate "outward ecclesiastical arrangements." The larger part of these teachers of the new evangelicalism are either in interdenominational schools, or in schools foreign to their own denominational persuasion, and hardly a single one of them is recognized as a leader in his own denomination. They all have an ecumenical passion that eclipses unbiblical differences in denominations, which they call "non-essentials."

(4) "Pietism is justly to be called a movement or revaluation, which tried to attach to regeneration and sanctification as accomplished facts a higher value than to justification by faith as an approved theory." (Hastings Encyclopedia) Read these eight points in the article again and be surprised to see how much of the new evangelicalism is purely an academic toying with ideas.

(5) "Pietism was the reaction of the spirit against the letter," to quote Hastings encyclopedia again. These teachers of the new evangelicalism are largely a group of reactionaries against Fundamentalism. This reactionary spirit emerges again and again. B. Ramm, in *The Christian View of Science and Scriptures*, page 29, in opposing hyperorthodoxy for criticizing science builds up a big straw man on an "if" contrary-to-fact proposition and then asks the question, "But would they really believe the Bible if at every point the Bible and science conflicted?" We will now postulate the axioms in his "if" proposition and give him a categorical answer. All of the Bible is from God and all of science is from man; therefore, if all of the Bible which is from God conflicts with all of science which is from man, "let God be true, but every man a liar" (Rom. 3:4).

(6) Pietism also, as we have previously quoted Newman in his *Church History*, was heretical in eschatology. Please read again this Newman quotation, and then without interruption read the statement of Dr. Harold Ockenga who tersely gives his views on the subject. Spener, the original Pietist "does not look forward to a catastrophic destruction of the present order and the sudden dawning of an age of triumphant righteousness under the rule of the reappearing Christ, but only to the diminution of sin and evil. He does not regard Christ's millennial government as visible, but regards the Saviour's reign as chiefly the result of the labors of regenerate men for their own sanctification and that of others (Dorner)." Dr. H. Ockenga says, "It has always been easiest for me to think of the Kingdom as one, but with several forms—theocratic, church, millennial—but *all* the Kingdom of God. . . . A Christian world—and life-view embracing world questions, societal needs, personal education ought to arise out of Matthew 28:18-21 as much as e-

Robinson Crusoe's Text

(Continued from page 1)

nothing of God but deliverance from the load of guilt that bore down all my comfort. As for my lonely life, it was nothing. I did not so much as pray for deliverance from my solitude; it was of no consideration in comparison with deliverance from my sin."

This second visit of the text brought him, Crusoe tells us, a great deal of comfort. So did the third. That third memorable visit was paid eleven years later. Everybody remembers the stirring story. "It happened one day, about noon," Crusoe says. "I was exceedingly surprised, on going towards my boat, to see the print of a man's naked foot on the shore. I stood like one thunderstruck, or as if I had seen a ghost. I examined it again and again to make sure that it was not my fancy; and then, confused with terror, I fled, like one pursued, to my fortification, scarcely feeling the ground I trod on, looking behind me at every two or three steps, and fancying every stump to be a man." It was on his arrival at his fortification that the text came to him the third time.

"Lying in my bed," he says, "filled with thoughts of my danger from the appearance of savages, my mind was greatly discomposed. Then, suddenly, these words of Scripture came into my thoughts: 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' Upon this, rising cheerfully out of my bed, I was guided and encouraged to pray earnestly to God for deliverance. It is impossible to express the comfort this gave me. In answer, I thankfully laid down



Dr. F. W. Boreham

the Book and was no more sad." These, then, were the three visits that the text paid to Crusoe on his desolate island. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

When the text came to him the first time, he called for deliverance from *sickness*; and was in a few days well.

When the text came to him the second time, he called for deliverance from *sin*; and was led to a crucified and exalted Saviour.

When the text came to him the third time, he called for deliverance from *savages*; and the savages, so far from hurting a hair of his head, furnished him with

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Black Rock

(Continued from page 3)

weariness and lived again the scenes he painted for me. This was his story:

"I remember well my first sight of her as she sprang from the front seat of the stage to the ground, hardly touching her husband's hand. She looked a mere girl. Let's see—five years ago—she couldn't have been a day over twenty-three. She looked barely twenty. Her swift glance swept over the group of miners at the hotel door, and then rested on the mountains standing in all their autumn glory.

"I was proud of our mountains that evening. Turning to her husband, she exclaimed: 'Oh, Lewis, are they not grand? and lovely, too?' Every miner lost his heart then and there, but all waited for Abe, the driver, to give his verdict before venturing an opinion. Abe said nothing until he had taken a preliminary drink, and then, calling all hands to fill up, he lifted his glass high and said solemnly:

"Boys, here's to her!"

"Like a flash every glass was emptied, and Abe called out: 'Fill her up again, boys! My treat!'

"He was evidently quite worked up. Then he began with solemn emphasis:

"Boys, you hear me! She's a No. 1, triple X, the pure quill with a bead on it: she's a—' and for the first time in his Black Rock history Abe was stuck for a word. Some one suggested 'angel.'

"Angel!" repeated Abe with infinite contempt. 'Angel be blowed' (I paraphrase here); 'angels ain't in the same month with her. I'd like to see any blanked angel swing my team around them curves without a shiver.'

"Held the lines herself, Abe?" asked the miner.

"That's what," said Abe; and then he went off into a fusillade of scientific profanity, expressive of his esteem for the girl who had swung his team round the curves; and the miners nodded to each other and winked their entire approval of Abe's performance, for this was his specialty.

"Very decent fellow, Abe, but his talk wouldn't print."

Here Craig paused, as if balancing Abe's virtues and vices.

"Well," I urged, "who is she?"

"Oh, yes," he said, recalling himself. "She is an Edinburgh young lady—met Lewis Mavor, a young Scotch-Englishman in London—wealthy, good family, and all that, but fast and going to pieces at home. His people, who own large shares in these mines here, as a last resort sent him out here to reform. Curiously innocent ideas those old-country people have of the reforming properties of this atmosphere! They send their young bloods here to reform. Here! in this devil's camp-ground, where a man's lust is his only law, and where, from sheer monotony, a man must betake himself to the only excitement of the place—that offered by the saloon. Good people in the East hold up holy hands of horror at these godless miners; but I tell you it's asking these boys a good deal to keep straight and clean in a place like this. I take my excitement in fighting the devil and doing my work generally, and that gives me enough; but these poor chaps—hard-worked, homeless, with no break or change—God help them and me!" and his voice sank low.

"Well," I persisted, "did Mavor reform?"

Again he roused himself.

"Reform? Not exactly. In six months he had broken through all restraint; and, mind you, not the miners' fault—not a miner helped him down. It was a sight to make angels weep when Mrs. Mavor would come to the saloon door for her husband. Every miner would vanish. They could not look upon her shame, and they would send Mavor forth in the charge of Billy Breen, a queer little chap who

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vangelism does. Culture depends on such a view, and Fundamentalism is prodigally dissipating the Christian culture accretions of centuries, a serious sin." Bible Christianity is back of all true social progress, but this objective would clutter the Bible gospel predominantly with social protesting against race relations, class distinctions, color barriers, intemperance, and social and economic injustices. This would violate the Bible Gospel with the reinterpreting of the Christian faith and community programs of culture and welfare ALL OF WHICH COINCIDES WITH THE SO-CALLED GOSPEL OF THE LIBERALS. Now refresh yourself by reading Paul, I Corinthians 15:1-4!

We look forward to the rapture of the Church, as the next event and "blessed hope" of the church before the Great Tribulation and the millennial reign of Christ for one thousand years. Many of these evangelicals are muddled and confused in these matters.

The process by which these new evangelical teachers have come to their no-man's land between Fundamentalism and Liberalism is a process of GRADUALISM that can be seen in economics, ethics, and religion. This gradualism may be presented in a paragraph by Roger L. Shinn, *Christianity and the Problem of History*, page 116: "It was Hegel who managed to absorb God into the historical process and still call the result Christianity. Far more sophisticated than most of the apostles of progress, Hegel was able to do at least some justice to the infinite variety of history in a system that was a combination of genius and effrontery. History for Hegel is rational, but reason is no closed, rigid thing; it moves with thrust and counterthrust through dialectical patterns in a constant development. History, says Hegel, has constituted the rational necessary course of the World-Spirit—that Spirit whose nature is always one and the same, but which unfolds this its one nature in the phenomena of the World's existence." The THESIS "thrust" is Fundamentalism and the ANTI-THESIS "counterthrust" is Liberalism and the new SYNTHESIS is the new evangelicalism—neither Fundamentalism nor Liberalism but rather a New Liberalism.

As a last paragraph, and as a last warning to every reader: Please remember many a Christian has refused to receive a *blatant denial* of God's Holy Word who has been later led astray by receiving a *Satanic explanation*

which in the end deprived him of God's Word as much as would have the denial. We illustrate this with Dr. B. Ramm's book, *A Christian View of Science and the Scripture*. Page 78 criticizes "Francis Pieper is so strict in his view of inspiration that he makes no room for the cultural, and so makes too much of the cultural binding. He writes: 'But remember: when Scripture incidentally treats a scientific subject, it is always right, let "science" say what it pleases; for all Scripture is given by inspiration of God.' " This Pieper statement, says Ramm, is too strict. Why? And Dr. Ramm explains why in this short paragraph:

"Because the Scriptures are inspired, the truth of God is there in the cultural, but not obviously so. The truth under the cultural partakes of the binding character of inspiration, not the cultural vehicle. Therefore, our guide in such matters are those passages of Scripture which are clearly didactic, theological, and hence, transcendental."

Dr. Ramm is saying that God was limited by the ignorance of the men he inspired. This is not true. Read Matthew 12:22-32. Jesus cast out a demon and the blind and dumb spoke. The people said, "Is not this the son of David?" The Pharisees dared not deny what the people with their own eyes had seen performed. Yet, the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of devils." Thus without denying Jesus' miracle-working power they attempted to nullify it by explaining it away! This is ever the danger of intellectualism and mind-worshipping!

The writer years ago at Moody Bible Institute was blessed by the ministry of R. A. Torrey. He often would say in essence "when the consensus of German scholarship contradicts the Word of God we reject that consensus of scholarship and we accept the Word of God." Remember, dear reader, that the consensus of the evangelical scholarship of America which contradicts the Word of God deserves the same treatment!

Christianity is Christ and in Jesus' day there was a division among the people because of Him (John 7:43); because of His miracles (John 9:16); because of His sayings (John 10:19); and because of His blood atonement (John 6). Neither in Jesus' day nor since His day has there been any "common ground" between believers and unbelievers.

— THE END —

Robinson Crusoe's Text

(Continued from page 7)

his man Friday, the staunchest, truest friend he ever had. "Call upon me," said the text, not once, nor twice, but thrice. And, three times over, Crusoe called, and each time was greatly and wonderfully delivered.

Sir Walter Scott's Heroine Finds the Same Text

Robinson Crusoe was written in 1719; exactly a century later *The Monastery* was published. And, significantly enough, the text which shines with such luster in Daniel Defoe's masterpiece forms also the pivot of Sir Walter Scott's weird story. Mary Avenel comes to the climax of her sorrows. She seems to have lost everything and everybody. Her life is desolate; her grief is inconsolable. Her faithful attendant, Tibbie, exhausts herself in futile attempts to compose and comfort the mind of her young mistress. Father Eustace does his best to console her; but she feels that it is all words, words, words.

All at once, however, she comes upon her mother's Bible—the Bible that had passed through so many strange experiences and had been so wonderfully preserved. Remembering that this little Book was her mother's constant stay and solace—her counselor in time of perplexity and her comfort in the hour of grief—Mary seized it, Sir Walter says, with as much joy as her melancholy situation permitted her to feel. Ignorant as she was of its contents, she had nevertheless learned from infancy to hold the Volume in sacred veneration. On opening it, she found that, among the leaves, there were texts neatly inscribed in her mother's handwriting.

In Mary's present state of mind, these passages, reaching her at a time so critical and in a manner

so touching, strangely affected her. She read on one of these slips the consoling exhortation: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

"There are those," Sir Walter says, "to whom a sense of religion has come in storm and tempest; there are those whom it has summoned amid scenes of revelry and idle vanity; there are those, too, who have heard its still small voice amid rural leisure and placid contentment. But perhaps the knowledge which causeth not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seed of Heaven to spring and take root in the human breast. At least, it was thus with Mary Avenel. She read the words—"Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me"—and her heart acquiesced in the conclusion: Surely this is the Word of God!"

In the case of Mary Avenel, the resultant deliverance was as dramatic as in the case of Robinson Crusoe. I turn a few pages of *The Monastery*, and I come upon this:

"The joyful news that Halbert Glendinning—Mary's lover—still lived was quickly communicated through the sorrowing family. His mother wept and thanked Heaven alternately. On Mary Avenel the impression was inconceivably deeper. She had newly learned to pray, and it seemed to her that her prayers had been instantly answered. She felt that the compassion of Heaven, which she had learned to implore in the very words of Scripture—"Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me"—had descended upon her after a manner almost miraculous, and recalled the dead from the grave at the sound of her lamentations."

I lay this, written by Sir Walter Scott, in 1819, beside that, written by Daniel Defoe in 1719. In the mouths of two such witnesses shall every word be established.

The Simple and Wonderful Appeal of the Text

What was it that led both Daniel Defoe and Sir Walter Scott to give the text such prominence? What was it in the text that appealed so irresistibly to Robinson Crusoe and to Mary Avenel? The answer is fourfold.

1. It was the *Charm of Companionship*. Robinson Crusoe fancied that he was alone upon his island. Mary Avenel fancied that she was left friendless and forsaken. They were both mistaken; and it was the text that showed them their mistake. "Call upon me in the day of trouble, and I will deliver thee." If such a Deliverer is at hand—so near as to be within sound of their voices—how can Robinson Crusoe be solitary or Mary Avenel forsaken?

Speak to Him, thou, for He hears;
spirit with spirit can meet—
Closer is He than breathing,
and nearer than hands and feet!

If there be a shadow of truth in Robinson Crusoe's text, there is no such thing as loneliness for any of us!

2. It was the *Ring of Certainty*. There is a strange and holy dogmatism about the great evangelical promises. "Call and I will deliver." Other physicians say: "I will come and do my best." The Great Physician says: "I will come and heal him." *The Son of Man is come to seek and to save that which is lost*. He did not embark upon a magnificent effort; He came to do it.

3. It was the *Claim of Monopoly*. "Call upon me in the day of trouble, and I will deliver thee." It suggests the utter absence of alternatives, of selection, of picking and choosing. In the straits of the soul, the issues are wonderfully simple. There is none other name given under Heaven among men whereby we must be saved. It is *this* Companion—or solitude; *this* Deliverer—or captivity; *this* Saviour—or none.

4. It was the *Absence of Technicality*. "Call!"—that is all. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me!"

Call!—as a little child calls for his mother.

Call!—as a drowning man calls for help.

Call!—as a frenzied woman calls wildly for succor.

There are great emergencies in which we do not fastidiously choose our words. It is not the mind but the heart that, at such moments, gives to the tongue its noblest eloquence. The prayer that moves Omnipotence to pity, and summons all the hosts of Heaven to help, is not the prayer of nicely rounded periods—Faultily faultless, icily regular, splendidly null—but the prayer of passionate entreaty. It is a call—a call such as a doctor receives at dead of night; a call such as the fireman receives when all the alarms are clanging; a call such as the ships receive in mid-ocean, when, hurtling through the darkness and the void, there comes the wireless message, "S. O. S." "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Had the text demanded a tinge of technicality it would have been useless to Robinson Crusoe; it would have mocked the simple soul of poor Mary Avenel. But a call! Robinson Crusoe can call! Mary Avenel can call! Anybody can call! Wherefore, "call," says the text, "just call, and he will deliver!"

A King and a Queen Rely Upon This Precious Text Also

But I need not have resorted to fiction for a testimony to the value and efficacy of the text—striking and significant as that testimony is. I need have summoned neither Daniel Defoe nor Sir Walter Scott. I could have dispensed with both Robinson Crusoe and Mary Avenel. I could have called a King and Queen to bear all the witness that I wanted.

King Edward the Seventh!

And Queen Alexandra!

For Robinson Crusoe's text is King Edward's text; and Mary Avenel's text is Queen Alexandra's text. There are men and women still living who remember those dark and dreadful days of December, 1871, when it seemed as if the life of King Edward—then Prince of Wales—hung by a single thread. Nobody thought of anything else; the whole world seemed to surround that royal sickbed; the Empire was in a state of breathless suspense. Sunday, the tenth of December, was set aside as a Day of Solemn Intercession, and the strained intensity of the public anxiety reflected itself in crowded but hushed congregations.

And what was going on at the inner heart of things? Early that Sunday morning, the Princess—afterwards Queen Alexandra—opened her Bible and was greeted with these words: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

A little later, just as the Vicar of Sandringham, the Rev. W. L. Onslow, was preparing to enter his pulpit, he received a note from the Princess. "My husband being, thank God, somewhat better," she wrote, "I am coming to church. I must leave, I fear, before the service is concluded, that I may watch by his bedside. Can you not say a few words in prayer in the early part of the service, that I may join with you in prayer for my husband before I return to him?"

The congregation was deeply affected when the Princess appeared, and the rector, with trembling voice, said: "The prayers of the congregation are earnestly sought for His Royal Highness, the Prince of Wales, who is now most seriously ill." This was on December the tenth. For the next few days the Prince hovered between life and death. The crisis came on the fourteenth, which, ominously enough, was the anniversary of the death of the Prince Consort. But, whilst the superstitious shook their heads, the Princess clung desperately and believably to the hope that the text had brought her. And that day, in a way that was almost dramatic, the change came.

Sir William Gull, the royal physician, had done all that the highest human skill could suggest; he felt that the issue was now in other hands than his. He was taking a short walk up and down the terrace, when one of the nurses came running to him with pallid face and startled eyes. "Oh,

come, Sir William," she said, "there is a change; the Prince is worse!" And, as doctor and nurse hurried together to the sick room, she added bitterly, "I do not believe God answers prayer! Here is all England praying that he may recover, and he's going to die!" But Sir William Gull's first glance at the Royal patient showed him that the change was for the better. From that moment there was a sure hope of the Prince's recovery, and, by Christmas Day, he was out of danger.

Later on, when her husband's restoration was complete, the Princess raised a monument to the deliverance that she had experienced. She presented to the Sandringham Church a brass lectern bearing this inscription: "To the glory of God; a thank offering for His mercy; 14th December, 1871—Alexandra. When I was in trouble I called upon the Lord, and He heard me."

Nor is that quite the end of the story. Thirty years later, the Prince ascended the throne. He was to have been crowned on June 26, 1902; but again he was stricken down by serious illness. He recovered, however, and the Coronation took place on the ninth of August. Those familiar with the Coronation Service noticed a striking innovation. The words: "When I was in trouble, I called upon the Lord, and He heard me," were introduced into one of the prayers. "The words," Archdeacon Wilberforce afterwards explained, "were written by the King's own hand, and were used by the Archbishop at His Majesty's express command."

"Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me," says the text.

"When I was in trouble, I called upon the Lord, and He heard me," said King Edward and Queen Alexandra.

"I was in trouble through my sickness, and in trouble through my sin," said Robinson Crusoe,

(Continued on page 9)

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With the Evangelists

(Continued from page 5)

munity Church of Savage, Montana. There were about 20 conversions, mostly children and young people, and Christians were also revived. Next he spent two weeks with the First Brethren Church of Cheyenne, Wyoming, where about 15 conversions were reported with another 15 coming for assurance or rededication. There were 8 for membership and baptism.

Rev. N. A. Wiens, pastor of the Bethel Baptist Church, Kalamazoo, Michigan, reports a splendid meeting with **EVANGELIST JOHN GAMBLE**. During the two weeks there were 86 first-time decisions for salvation, 22 coming for baptism and 20 rededications of life.

EVANGELIST HERB TYLER of 12348 S. E. Salmon, Portland 16, Oregon, has for two years pastored Lincoln Street Baptist Church. Now, however, he is returning full time to the field of evangelism. Brother Tyler is a Southern Baptist, has good recommendations from Dr. Robert A. Cook, Dr. Torrey M. Johnson, and others. We pray God's blessing upon his ministry. He may be contacted at the above address.

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Black Rock

(Continued from page 7)

had belonged to the Mavors in some way in the old country, and between them they would get him home. How she stood it puzzled me to this day; but she never made any sign and her courage never failed. It was always a bright, brave, proud face she held up to the world—except in church; there it was different. I used to preach my sermons, I believe, mostly for her—but never so that she could suspect—as bravely and as cheerily as I could. And as she listened, and especially as she sang—how she used to sing in those days!—there was no touch of pride in her face, though the courage never died out, but appeal! appeal! I could have cursed aloud because of her misery or wept for the pity of it. Before her baby was born, he seemed to pull himself together, for he was quite mad about her, and from the day the baby came—talk about miracles!—from that day he never drank a drop. She gave the baby over to him, and the baby simply absorbed him.

"He was a new man. He could not drink whisky and kiss his baby. And the miners—it was really absurd if it were not so pathetic. It was the first baby in Black Rock, and they used to crowd Mavor's shop and peek into the room at the back of it—I forgot to tell you that—when he lost his position as manager he opened a hardware shop, for his people chuckled him and he was too proud to write home for money—just for a chance to be asked in to see the baby. I came upon Nixon standing at the back of the shop after he had seen the baby for the first time, sobbing hard, and to my question he replied: 'It's just like my own.' You can't understand this. But to the men who have lived so long in the mountains that they have forgotten what a baby looks like, who have had experience of humanity only in its roughest, foulest form, this little mite, sweet and clean, was like an angel fresh from heaven, the one link in all that black camp that bound them to what was purest and best in their past.

"And to see the mother and her baby handle the miners!

"Oh, it was all beautiful beyond words! I shall never forget the shock I got one night when I found 'Old Ricketts' nursing the baby. A drunken old beast he was; but there he was sitting, sober enough, making extraordinary faces at the baby, who was grabbing at his nose and whiskers and cooing in blissful delight. Poor 'Old Ricketts' looked as if he had been caught stealing, and muttered something about having to go, gazed wildly around for some place

in which to lay the baby, when in came the mother, saying in her own sweet, frank way: 'Oh, Mr. Ricketts' (she didn't find out till afterward his name was Shaw), 'would you mind keeping her just a little longer? I shall be back in a few minutes.' And 'Old Ricketts' guessed he could wait.

"But in six months mother and baby, between them, transformed 'Old Ricketts' into Mr. Shaw, fire boss of the mines. And then in the evenings when she would be singing her baby to sleep, the little shop would be full of miners, listening in dead silence to the baby-songs, and the English songs, and the Scotch songs she poured forth without stint, for she sang more for them than for her baby. No wonder they adored her. She was so bright, so gay, she brought light with her when she went into the camp, into the pits—for she went down to see the men work—or into a sick miner's shack; and many a man, lonely and sick for home or wife, or baby or mother, found in that back room cheer and comfort and courage, and to many a poor broken wretch that room became, as one miner put it, 'the anteroom to heaven.' "

Mr. Craig paused and I waited. Then he went on slowly:

"For a year and a half that was the happiest home in all the world till one day—"

He put his face in his hands and shuddered.

"I don't think I can ever forget the awful horror of that bright fall afternoon when 'Old Ricketts' came breathless to me and gasped, 'Come! for the dear Lord's sake,' and I rushed after him. At the mouth of the shaft lay three men dead. One was Lewis Mavor. He had gone down to superintend the running of a new drift; the two men, half drunk with Slavin's whisky, set off a shot prematurely, to their own and Mavor's destruction. They were badly burned, but his face was untouched. A miner was sponging off the bloody froth oozing from his lips. The others were standing about waiting for me to speak. But I could find no word, for my heart was sick, thinking, as they were, of the young mother and her baby waiting at home. So I stood, looking stupidly from one to the other, trying to find some reason—coward that I was—why another should bear the news rather than I. And while we stood there, looking at one another in fear, there broke upon us the sound of a voice mounting high above the birch tops singing—

"Will ye no' come back again?
 Will ye no' come back again?
 Better lo'ed ye canna be,
 Will ye no' come back again?"

"A strange terror seized us. Instinctively the men closed up in front of the body and stood in silence. Nearer and nearer came the clear, sweet voice, ringing like a silver bell up the steep—

"Sweet the lav'rock's note and lang,
 Liltin' wildly up the glen,
 But aye tae me he sings ae sang,
 Will ye no' come back again?"

"Before the verse was finished 'Old Ricketts' had dropped to his knees, sobbing out brokenly, 'O God! O God! have pity, have pity, have pity!'—and every man took off his hat. And still the voice came nearer, singing so brightly the refrain,

"Will ye no' come back again?"

"It became unbearable. 'Old Ricketts' sprang suddenly to his feet and, gripping me by the arm, said piteously, 'Oh, go to her! for Heaven's sake, go to her!' I next remember standing in her path and seeing her holding out her hands full of red lilies, crying out, 'Are they not lovely? Lewis is so fond of them!' With the promise of much finer ones I turned her down a path toward the river, talking I know not what folly till her great eyes grew grave, then anxious, and my tongue stammered and became silent. Then, laying her hand upon my arm, she said with gentle sweetness, 'Tell me your trouble, Mr. Craig,' and I knew my agony had come, and I burst out: 'Oh, if it were only mine!' She turned quite white, and with her deep eyes—'you've noticed her eyes—drawing the truth out of mine, she said: 'Is it mine, Mr. Craig, and my baby's?' I waited, thinking with what words to begin. She put one hand to her heart, and with the other caught a little poplar tree that shivered under her grasp, and said with white lips, but even more gently, 'Tell me.' I wondered at my voice being so steady as I said: 'Mrs. Mavor, God will help you over.'

"She was a miner's wife and there was no need for more. I could see the pattern of the sunlight falling through the trees upon the grass. I could hear the murmur of the river and the cry of the catbird in the bushes, but we seemed to be in a strange and unreal world. Suddenly she stretched out her hands to me and with a little moan said: 'Take me to him.'

"Sit down for a moment or two," I entreated.

"No! no! I am quite ready. See," she added quietly, 'I am quite strong.'

"I set off by a short cut leading to her home, hoping the men would be there before us; but, passing me, she walked swiftly through the trees, and I followed in fear. As we came near the main path I heard the sound of feet, and I tried to stop her, but she, too, had heard and knew. 'Oh, let me go!' she said piteously; 'you need not fear.' And I had not the heart to stop her. In a little opening among the pines we met the bearers. When the men saw her they laid their burden gently down upon the carpet of yellow pine-needles, and then—for they had the hearts of true men in them—they went away into the bushes and left her alone with her dead. She went swiftly to his side, making no cry, but kneeling beside him she stroked his face and hands and touched his curls with her fingers, murmuring all the time soft words of love. 'Oh, my darling, my bonnie, bonnie darling, speak to me! Will ye not speak to me just one little word? Oh, my love, my love, my heart's love! Listen, my darling!' And she put her lips to his ear, whispering, and then the awful stillness. Suddenly she lifted her head and scanned his face, and then, glancing round with a wild surprise in her eyes, she cried: 'He will not speak to me! Oh, he will not speak to me!' I signed to the men, and as they came forward I went to her and took her hands.

"'Oh,' she said, with a wail in her voice, 'he will not speak to me.' The men were sobbing aloud. She looked at them with wide-open eyes of wonder. 'Why are they weeping? Will he never speak to me again? Tell me,' she insisted gently. The words were running through my head—

"There's a land that is fairer than day,"
 (Continued on page 10)

Robinson Crusoe's Text

(Continued from page 8)

"and when I called upon the Lord, He heard and delivered me."
 So true is it that *whosoever shall call on the name of the Lord, the same shall be saved.*

(From A HANDFUL OF STARS, Copyright by the Judson Press, 1922. Used by permission.)

UNSAVED READERS, YOUR CHANCE!

Now, in the Next Five Minutes
 You Can Repent of Your Sins,
 Trust Christ for Salvation,
 and Know Your Sins Are
 Forgiven and That You
 Are God's Child

In this issue of THE SWORD you may read the blessed message of "Robinson Crusoe's Text," a sermon by an Australian preach-

er on the text, "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). Others have called on Christ for mercy and forgiveness and found them, just as the famous fictional character did, and so may you.

In this issue you may read also the sermon, "To Hell and Back," by Pastor Jack Hyles. Hell is a reality to those who believe what Jesus Christ said. Those who do not turn to Christ for mercy and forgiveness face an eternity in torment away from God.

But you may be saved today. Take the simple promise in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God loves you. Jesus Christ died for you. This moment if you will put your trust in Christ, depending on Him to forgive your sins and save your soul, you will immediately have everlasting life. How can you know it? Because Jesus Christ said it and it is recorded in the eternal, infallible Word of God! I beg you in Jesus' name to turn from your sins, put your trust in Jesus Christ, give Him your heart, and be saved forever now.

Yes, you may be saved this moment. If you will trust Christ, I hope you will sign the decision form. I hope you will say yes in your heart honestly, sincerely; then sign the decision form below as a covenant between you and God, a symbol of your heart decision. Then copy the decision form in a letter and mail to me at once. I will write you a letter of encouragement and counsel. But sign it and copy it and mail it today!

Evangelist John R. Rice
 Editor, THE SWORD OF THE LORD
 Wheaton, Illinois

Dear Brother Rice:

I have been reading THE SWORD OF THE LORD. As Robinson Crusoe called on the Lord for forgiveness and salvation, so I, in my heart, have asked Jesus to save me, and I have trusted Him to do it. I here and now give my heart to Jesus Christ, I claim Him as my Saviour, and set out to live for Him openly before men.

I mean this as an open profession of faith in Christ, and I count Him as my Saviour beginning today.

Signed _____

Address _____

Without the Word — AFRICANS are educated Heathen

- Only 14% of Africa's population is "Christian"
- Mohammedanism and Communism are appealing to educated Africans
- Life in many places still centers around pagan orgies
- Even many educated Africans are still ruled by heathen superstitions, taboos and fears
- Witch doctors still ply their dastardly trade
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"To Hell and Back"

(Continued from page 1)

white throne, depending upon whether or not he was born again.

I. One Has Been to Hell and Back

There is only one who can truthfully say He has been to Hell and back. This will not coincide with the belief of many professors and Bible scholars, but I believe with all of my heart that when Jesus cried, "My God, my God, why hast thou forsaken me," He was suffering second death, or the same thing that a lost sinner suffers when he dies. When, for a moment, God saw upon His Son all of the sins of the world, God had to turn His back on His only Son. God being a Holy God cannot stand the presence of sin, so when our sins were heaped upon Jesus, God saw all of our sins upon His Son and Jesus had to suffer for our sins. Since suffering for sin is Hell, Jesus must have suffered enough Hell in that moment to pay for the sins of the whole world.

II. One Has Been to Hell and Wanted to Come Back

Luke 16:27 & 28 tells us about the rich man who lived a life of unconcern about his soul, died and went to Hell and then got concerned. So many people wait until they are burning in Hell before they get concerned. They think nothing of their drinking and dancing, their desecration of the Lord's Day until it is too late, and then in Hell they get deeply concerned.

You will notice another thing about this one who went to Hell and wanted to come back is that he finally got concerned about his brothers. He had passed by them daily and had never told them about Jesus. He had talked to them hundreds of times and never warned them about Hell. Brother, when you die it is too late to tell your family about Jesus; it is too late to have a family altar; it will be too late to bundle the kids up and take them to Sunday School; it will be too late to pray for the family and teach the Bible to the children; it will be too late to preach a sermon or pass out tracts and witness on the streets.

Another interesting thing about

the man who went to Hell and wanted to come back was that he wanted another chance. Many people who have slammed the door in the face of concerned Christians, in Hell would give all they ever possessed for a visit from the church. What would this man have given for a visit from the church people; what would he have given for a long invitation and another sermon, and yet, he had waited too long.

III. No One Else Will Ever Go to Hell and Come Back

Luke 16:26 . . . In the last 24 hours 86,000 people have gone into eternity never to come back. Your neighbors, your loved ones, your friends are all eternity-bound people. If you fail to win them, they will go to Hell and never come back. Let us notice some of the scriptural teachings about the place where the unredeemed go:

1. Hell is a place of darkness.—Matt. 22:12, 13.

Scoffers would ask "How could Hell be a place of darkness and still be a place of burning?" Brother, if God can make the fire and make the world and all that is in it, I feel certain that God can make dark fire.

2. Hell is a place of weeping.—Matt. 22:13.

In other places in the Bible it speaks of Hell being a place where people weep and wail and gnash their teeth.

3. Hell is a place of conscience.—Mark 9:43-48.

I believe that the worm mentioned in these passages is the worm of a man's conscience. In Hell he will hear sermons preached that he has rejected on earth. The invitation hymns that were sung will be sung again to the horror of the soul in Hell. I believe the Bible teaches that the tears that are shed for a lost person are bottled up and that they will drop in the presence of the sinner forever, reminding him of the little wife, or a child, or a friend who wept for his conversion.

4. Hell is a place of separation.—Luke 16:26.

A lost man will never see his

saved wife again, a lost parent will never see his saved child again. What a tragedy to see the separation of a family. Many a man with a crushed heart waved goodbye to his family and children in World War II, never to come back. In Hell a man will have said goodbye forever to the family and children that he loved with all his heart.

5. Hell is a place of fire—

Yes, real, literal, burning, liquid fire! Read Matthew 25:41 and Mark 9:43 and many other passages to find that people without Christ will burn forever and ever. If you want an idea of how bad it will be, turn the fire on on your kitchen stove and put your finger in it for 10 seconds . . . do it for 5 seconds, and see what you bring back. Yet, Hell is more than 5 seconds, Hell is more than 10 seconds, Hell is more than 10 days, Hell is more than 10 years, Hell is more than 10,000 years, Hell is more than 10 million years. Think of burning, screaming, crying, alone in darkness, forever.

6. Hell is a place of constant lust—Rev. 22:11.

A man who was a drunkard in this world will be a drunkard in Hell, and will crave liquor only to find there is no liquor to satisfy his cravings. A man who was an adulterer here will lust continually in Hell, never to find satisfaction.

7. Hell is a place of eternal falling—

In many places in the Bible, Hell is called a "bottomless pit." Being in the paratroopers in World War II, I know what it is to fall through space, no co-ordination of the body, no control of one's self, just falling. On a particular jump that I made my chute did not open for 700 feet. I fell twisting and turning. Think of it . . . falling and burning and crying forever!

8. Hell is a place of eternal death—

It is a place where men shall be on the border line between life and death, I have stood beside the beds of people who were dying. I will remember an old, old man who took my hand and cried, "Brother Hyles, I wish I could live." In the next breath he said, "If I could just die!"—He was neither living nor dying and either would have

Black Rock

(Continued from page 9)

and I said them over to her, holding her hand firmly in mine. She gazed at me as if in a dream and the light slowly faded from her eyes as she said, tearing her hands from mine and waving them toward the mountains and the woods:

"But nevermore here? Nevermore here?"

"I believe in heaven and the other life, but I confess that for a moment it all seemed shadowy beside the reality of this warm, bright world, full of life and love. She was very ill for two nights, and when the coffin was closed a new baby lay in the father's arms.

"She slowly came back to life, but there were no more songs. The miners still come about her step and talk to her baby and bring her their sorrows and troubles; but though she is always gentle, almost tender with them, no man ever says 'Sing.' And that is why I am glad she sang last week. It will be good for her and good for them."

"Why does she stay?" I asked.

"Mavor's people wanted her to go to them," he replied. "They have money—she told me about it—but her heart is in the grave up there under the pines; and besides, she hopes to do something for the miners, and she will not leave them."

I am afraid I snorted a little impatiently as I said:

"Nonsense! Why, with her face, and manner, and voice she could be anything she liked in Edinburgh or in London."

"And why Edinburgh or London?" he asked coolly.

"Why?" I repeated a little hotly. "You think this is better?"

"Nazareth was good enough for the Lord of glory," he answered, with a smile none too bright; but it drew my heart to him and my heart was gone.

"How long will she stay?" I asked.

"Till her work is done," he replied.

"And when will that be?" I asked impatiently.

"When God chooses," he answered gravely; "and don't you ever think but that it is worth while. One value of work is not that crowds stare at it. Read history, man!"

He rose abruptly and began to walk about.

"And don't miss the whole meaning of the Life that lies at the foundation of your religion. Yes," he added to himself, "the work is worth doing—worth even her doing."

I could not think so then, but the light of the after years proved him wiser than I. A man, to see far, must climb to some height, and I was too much upon the plain in those days to catch even a glimpse of the distant sunlit uplands of triumphant achievement that lie beyond the valley of self-sacrifice.

(Continued next week)

brought relief. This will be the eternal state of a soul in Hell.

9. Hell is a place sinners are thrown into—Rev. 20:15.

The word "cast" in this verse in the Greek means to throw or hurl, meaning that the sinner will literally be hurled, as baseball pitchers throw the baseball, into Hell.

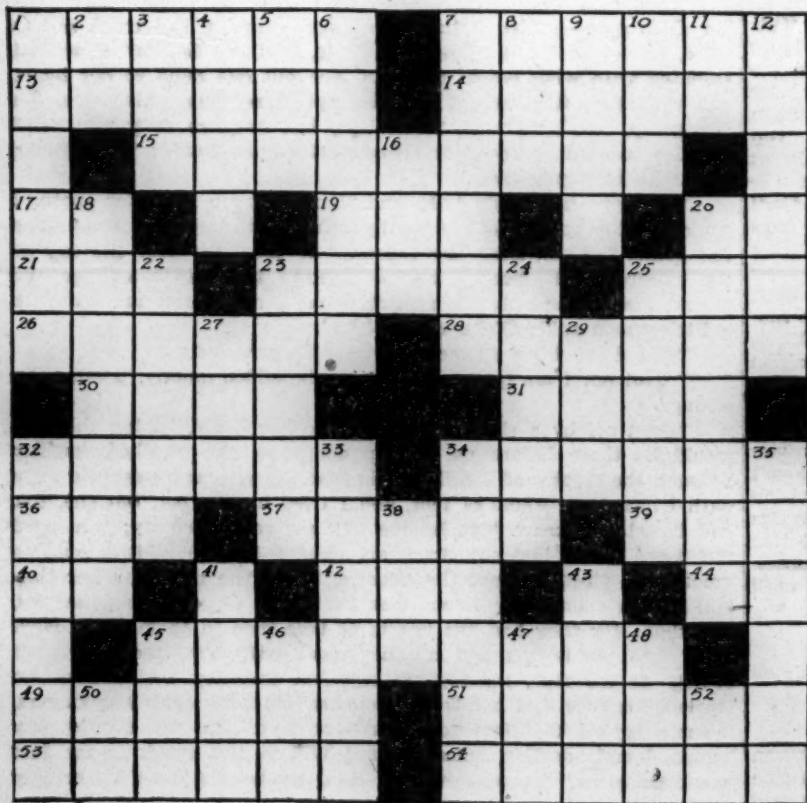
To the saved people reading this message, hold on to it, let the sub-

ject of Hell sink way down deep and think of the millions perishing. Promise the Lord that you will try to get them saved. Let us all thank God that Hell does not have to be our destiny. Jesus has paid the price, He has suffered in our place, He has borne our sins. To those who receive Him by faith, He offers eternal life! May God help us to be faithful in telling the world about the gift He offers.

— THE END —

"Please Keep Them Tough..."

By Aunt Jessie



That's what one reader said!

Tough or easy—if you are old enough (or young enough) to read, you can have fun trying this Crossword Puzzle. It keeps old minds young and young minds alert!

When they get too tough, we sneak in a few extra helps for you, so you see, we really want as many of you as possible to get them right. Think of the fun you can have, as well as the new things you learn. And, on top of that, you get a special reward for getting the answers right.

This is puzzle No. 22. For getting all the answers right this time, we will send you a copy of *Can A Saved Person Ever Be Lost?* by Evangelist John R. Rice. The message of this booklet has helped many readers find happiness and assurance and daily victory. I'm sure you've been faced with this question. Here you will find valuable, scriptural material you should not be without.

BE SURE AND TRY FOR THIS ONE!

Here's how you get it: 1. Fill in the empty blanks according to the clues given. Answers must be correct and complete.

2. Print (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD, you may print your answers on another piece of paper or postcard.

Name _____ (PRINT)

Address _____ (PRINT)

City _____ Zone _____ State _____ (PRINT)

3. To receive the booklet, *Can A Saved Person Ever Be Lost?*, your entry must be postmarked by midnight, SATURDAY, MAY 12, 1956. The answer to puzzle No. 22 will appear in the May 18 issue of THE SWORD OF THE LORD.

PUZZLE NUMBER 22

CLEWS ACROSS

- Lament
- A pool near Jerusalem, in whose waters the blind man was sent, by Jesus, to wash
- Great peninsular of Southwestern Asia
- Seaport in Asiatic Turkey
- Place from which Jesus rode to Jerusalem on his triumphal march
- Power producing hypnotism
- God-fearing king of Judah
- Before Christ (Abbr.)
- Part of the foot
- Hindu calendar month
- Ocean
- Samuel's mother
- Aims (poetical)
- Reed (R—) (variation of roer)
- Moabite ancestress of Jesus
- Mineral used as a gem (hyacinth)
- Belonging to Latium, a country of ancient Italy
- Suffix used in forming names of elements
- A prophet whose name signified "consolation;" his book is a sequel to that of Jonah
- Direction (Abbr.)
- Kingdom (Abbr.)
- Exclamation
- Pronoun
- Birthplace of Christ
- Patroness of Malta; a saint who suffered martyrdom
- Scotch for "ravel"
- Land in Egypt given by Joseph to his father. (Gen. 45:10)
- Walk with long steps

CLEWS DOWN

- A place "in the valley in the land of Moab." (Num. 21:19)
- Son of Judah and Shuah
- Fairy Queen (Shakespeare)
- Son of Ruth and Boaz
- Islet
- An Ammonite whom Saul defeated. (I Sam. 11:1)
- Region of deserts and oases in Africa
- Famous mountain in northwestern Asia Minor, near ancient Troy
- Falls behind
- Palm leaf (—L—) (variation of olla)

- City north of Jerusalem
- Mother of Absalom. (II Sam. 3:3)
- Psalms (Abbr.)
- Dower
- Place of the Ascension. (Luke 24:51)
- Legally excessive
- The first high priest
- King of Tyre, who sent aid to David and Solomon
- Built-in (—N)
- New Hampshire Convention (Abbr.)
- Mother of Chunsu, the Moon (Egypt. Relig.)
- City which Achish gave to David. (I Sam. 27:6)
- The prophet, who anointed Solomon king
- Players on the lute
- Simple implement used as an illustration, in a famous parable relating to a rich man
- Grandson of Shem. (Gen. 10:23)
- Third son of Adam and Eve
- Mountain in Canaan, where Esau went with his tribe, to live
- Low:—a term used in connection with sculpture
- Article
- Head covering
- One thousand, six
- Depart. (Luke 10:37)
- An altar of the Lord, built by the children of Reuben and Gad

Answer to Puzzle Number 20

XX

DAVID	SOLOMON
EPIC	MITYLENE
BOSOM	CIS RAB
OD NOB	C GENA
ROD BAA	HAS T
ASIA	LURED P
HIN HAGAR	BEL
S JAKEH	IOTA
A LOT	RAM ZIZ
MOAB	B BUZ TA
EBB	DEO SENIR
NEAPOLIS	CHOU
SYNODAL	SHINS

The Most Important Fact . . .

(Continued from page 1)

soul from the body and the cessation of existence of the former. The impenitent sinner might well wish that this were so. But death is more serious than this. Death is a continuance of existence on the part of the soul, but in consciousness, and that means woeful separation from God.

Jesus' story of the rich man and Lazarus (Luke 16) ought to satisfy as to this. And if that were not enough, His own death on the cross might be convincing. Can anyone believe that the death He came into the world to die for sinful men, the cup whose contemplation in Gethsemane caused Him to sweat great drops of blood, and the essence of whose agony was heard in the cry: "My God, my God, why hast thou forsaken me,"—can anyone believe that this meant only the dissolution of the soul and body? A strange conception of the divine curse on sin must he have who believes that.

But Christ hath "redeemed" us from the curse. Redeemed! We know the meaning of the word, to ransom or buy back again. You are in straitened financial circumstances, let us say, and must have a certain sum of money at once. The pawnshop is your only hope. And yet you have nothing to hypothecate except something which in a sense is not yours—a precious ring, an heirloom which must be handed down to another generation.

But you have a friend who understands your circumstances and sympathizes in your distress. He enters the pawnshop at the moment and places upon the counter the sum which has been given you for the ring. He redeems, he buys it back again.

Now there is not one of us who has not pawned his soul to Satan, or sin, as you may choose to have it. It was not ours to pawn, but pawned it we have for all that. But there is "a Friend who sticks closer than a brother," who knows all about our circumstances, and sympathizes with us in our distress. At the critical moment He has appeared and laid down the price of our redemption. It is not corruptible things such as silver and gold He has paid, but His own precious blood "as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

Christ "hath" redeemed us. The past tense is so important. It is not something Christ will do in the future, or is even doing at the present time, but something He has done. This man, by one sacrifice for sins hath perfected forever them that are sanctified (Heb. 10:14). This work has never to be done again. O, the preciousness of that thought that Jesus' work for us is a finished work, once and forever.

For "us." "Christ hath redeemed us." Of course this pronoun applies to Christians, and in the first instance, to those at Galatia. But in the last analysis it means all, not only all Christians but all men. The whole world has been redeemed by Jesus Christ. His atoning sacrifice is sufficient for all (I John 2:2), and "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

But this is not to say that all are saved. The friend may have redeemed your ring and handed it back to you again, and you may have declined to take it. Bought back it is, but still not yours. Your will alone, however, stands in the way of its being yours.

It is so in the case of the lost soul. All are redeemed, but only they are saved who receive the redemption in receiving the Redeemer. "To as many as received him, to them gave he power [or authority] to become the sons of God, even to them that believe on his name" (John 1:12). Have you yet received Him? Have you yet believed on His name? Have you yet taken from Him by a definite act of faith that redemption which He purchased and which He offers you? To do this, but nothing less or other than this, is to be saved.

"Being made a curse for us." This is what Christ became on our behalf. He was not merely accursed from God (in the concrete), but He became a curse, in the abstract, bearing the universal curse of the whole race. As another Scripture says: "He hath made him to be sin for us who knew no sin" (II Cor. 5:21). He was made not a sin-offering merely, but sin, the representative sin-bearer of the aggregate sin of all men, past, present and future. The sin of the world is one, though its manifestations are many, and hence it is said of Him that He is "the Lamb of God who taketh away the sin of the world." (Bible Commentary.) It is difficult,

if not impossible, for the finite mind to take this in, but it can be taken in far enough to make it plain that there is no sin on him, and no penalty to be exacted from him who has found shelter under this atoning sacrifice.

The Object and Scope of Redemption

But the object and scope of our redemption, what is that?

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The blessing of Abraham? What was his blessing? And what has he to do with us or we with him? Abraham was the founder of the Jewish race, and he lived in Asia four thousand years ago, and it seems so unlikely that he should have any blessing to be coveted by us in these modern times. And especially a blessing of such prime importance that it were worth the sacrifice of the Son of God to make it ours!

The man who sawed off the limb of the tree on which he himself sat is the proverbial fool; but close kin to him is that professedly Christian teacher who in the light of this declaration about Abraham's blessing will try to make us believe that Abraham was a myth, and that the story of his life in Genesis is in the sphere of allegory. If there are any historic facts on earth we need to be sure about, it is these of the Old Testament, on which in a real sense our hopes of Heaven depend. And if there are any parts of the Bible as to whose inspiration we need to be the more clear it is these parts which both support and elucidate the most vital doctrines of the Christian scheme.

The Nature of Abraham's Blessing

The blessing of Abraham was justification before God. He was a sinner by nature like all the rest of us. He was born into a state of wrongness, and needed somehow to get into a state of rightness if he were to enjoy God's fellowship either here or hereafter. And how did he get there? Simply by faith, simply by believing the testimony of God on a certain matter.

And what was that matter? It concerned the son and heir that should be born to him. God had promised this heir a long while before, and had said that in his seed should all the families of the earth be blessed.

But Abraham was an old man, and Sarah his wife long past the natural time of child-bearing, and yet the heir was not born. Was there some mistake about it? Had Abraham misunderstood? He seizes upon an occasion to put that inquiry to God when he is once more assured of it.

"Abraham, look up into the heavens tonight. Canst thou count the stars for multitude? Even so shall thy seed be, the seed that shall come out of thine own bowels, the seed born of Sarah thy wife. Canst thy faith measure up, to that promise, my child?" (Gen. 15.) Yea, it can.

"He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform . . . it was imputed to him for righteousness."—Rom. 4:20-22.

This is not to say that Abraham in that moment was made righteous as to his personal experience or character. There were many things thereafter for which he needed to be rebuked of God. But he was made righteous in point of law, and so far as his judicial standing before God was concerned.

When in a conflict of arms, an enemy surrenders on the terms of capitulation offered, no change may have taken place in his character, but a tremendous change has taken place in his relation to the foe, and vice versa. And on the basis of this relationship they can get together on a new plan which will work a quiet but thorough revolution in other respects. Something like this was true of Abraham after he became righteous by faith, and something like

this is true of every man who receives the blessing of Abraham in the same way.

This Belongs to Us

For as Paul says, continuing his words in his letter to the Romans just quoted:

"It was not written for his [Abraham's] sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification"—Rom. 4:23-25.

Now, as a matter of fact, Abraham knew little about Jesus our Lord. Jesus, indeed said, in John 8:56 "Abraham rejoiced to see my day, and he saw it, and was glad." But this can hardly mean that Abraham knew the person of Jesus, or understood about His atoning work as we do. The name or the work of Jesus was not so much as mentioned or proposed to Abraham, as far as we know. In God's mind that name and that work were all potent as the reason for the justifying of Abraham or any other man from the days of righteous Abel until now (Rom. 3:25); but that name and that work have only been fully revealed to men as the real and ultimate ground of their justification in our time. That which was required of Abraham to justify him was His belief in God's testimony. In his case it was a testimony merely about his (Abraham's) son and heir.

In like manner God now comes to us. We are concerned about a greater and deeper matter than the earthly heirship that troubled Abraham. It is the question of eternal life that concerns us. Our cry is: "How may a sinner be just with God?" And God reveals a way. He gives us His testimony about His Son, He of whom the son and heir of Abraham was, after all, the type. He says: "My Son was delivered for your offenses, and the token of the efficacy of His work on your behalf was His resurrection from the dead. Will you accept My testimony concerning Jesus as Abraham accepted My testimony concerning Isaac? If so, it shall be imputed unto you for righteousness, as the like faith was imputed unto him."

This is what Paul means when he adds: "that we might receive the promise of the Spirit by faith." That Abraham should have this heir was the promise of the Spirit of God to him, and he received it by faith. He believed it before it was actually realized in his history. His faith grasped the promise.

That Jesus died for our sins and rose again for our justification is the promise of the same Spirit, and if we receive it by faith, the righteousness imputed unto Abraham, or the position of rightness which God accorded him will be imputed or accorded unto us in like manner. That is, we will be made just in a legal sense, the sense that God will have no charge of sin to lay against us for evermore. Is this not simple enough for even a child to grasp? Would to God that some of us were again children that we might grasp it!

Faith Without Feeling

The difficulty with the average adult is that he cannot be satisfied without what he calls feeling, something different from faith. But a very simple illustration may serve at once to show how unnecessary such feeling is, and how really dishonoring to God it is, to say nothing even of its harmfulness to our own peace.

General McClellan wrote his wife that he had been commissioned as Major-General of the army. "But," said he, "I do not feel any different than I did yesterday. Indeed, I have not yet donned my new uniform. I am sure that I am in command of the army, however, for the President's order to that effect is now before me."

Would the General have suffered disobedience to his command or dishonor to his position for the lack of this feeling? Were not the President's order sufficient for him to act the part? How foolish it would have been for him to wait for anything further, and how disrespectful to his superior!

This is not to say that the conviction, or the feeling, of his being the commanding officer may not have grown upon him as he did act the part from day to day, but was not the fact as true on the first day of office as the last?

It is just so with the man who is justified by faith. He is at peace with God in that moment, and the peace of God follows in due time. The first represents his state or position before God, the second the experience or realization of it. Whether the second ever becomes his or whether it does not, the truth of the first-named fact is not affected. Let us praise God for this, and not dishonor His Word by doubting it.

(From SALVATION FROM START TO FINISH. Moody Colportage Library, Moody Press.)



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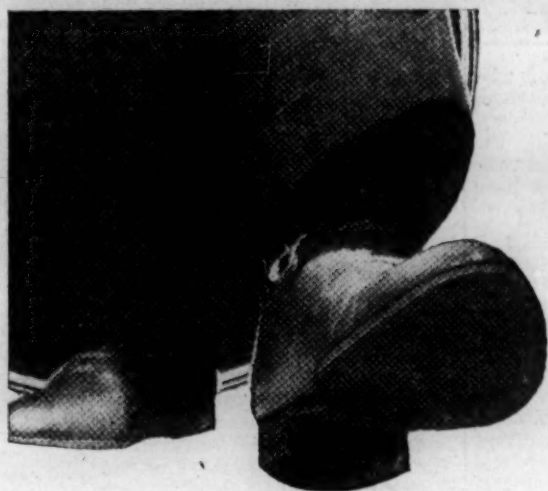
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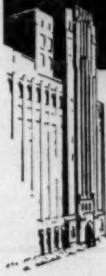
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